rs and communications must be rost rate THE MESTS making less than a square Financial Committee.

SAMUEL PHILBRICS,
GRAY LORING,
WILLIAM
BASSLTT. LLOYD GARRISON, Editor.

OL. XIII .--- NO. 35.

FUGE OF OPPRESSION. from the Emaneipator. . Kelley ... One Handred Conventions. rill recollect that three weeks since short extract of a letter from Alessed the hope, that voting abnot spend their time and money e one hundred conventions' which Remond, Douglass, and their coand the Western States, because, from character of these men, and of the they fight, no good to the Liberty there Conventions, Mr. has provoked the ire of Abby Kelnearly two columns of the him for saying of the gentle-d, that they are secretly opand petitioning government to abol-nd she says the statement is entirely tion. We think this denial of Miss astonish thousands in Massachusetts astonish thousands in astonish thousand in-ard John A. Collins labor long and in-prove that all civil governments which to prove unit an civil governments which dthe principle of physical force, were of and that he who deposited a vote in an hallot-box, was guilty of a crime worthy sed with slaveholding and murder—and heard Charles Lenox Remond struggle prove that no abolitionist could could cently take office under the Conthe United States, and, therefore, no ab-ould conscientiously vote to place a man count constitution where he must necessarily commit that say, those who know these, and hundreds a facts, might have cause for astonishment Miss Kelley-though some of us ecome so accustomed to the chameleon, Jaseed policy of certain "non-young automates, see are not astenished at any attempt on their numpose on the credulity of their hearers or est indeed, such large draughts have been en our astenishment by the sayings and do-of some of these non-voters, that our capital in

t is clean gone, used up; and, therefore, a Lloyd Garrison should assert that he

gerer declared that voting was a sin of the et dye-or Wendell Phillips should affirm that d never attempted to prove that the abolition-in should take office under the United States on would be a dishonest man, and must ck Douglass, should asseverate that they asserted, and labored to prove to the satis-of scores of audiences in Massachusetts, that erty party was immeasurably more wicked rupt than either the Whig or Democratic and that they would prefer Henry Clay or Calhoun for President of the United States, Birney—or, if either or all of these gentle-uld certify that nearly half the time of their restold certify that hearly hall the time of their westions in Massachusetts was not employed in sacing the Liberty party, as a whole, and villig particular members of it—or, if these gentleshold unite with Miss Kelley in affirming the abolitoniats of Massachusetts who oppose Liberty party, have never been guilty of doubleing; have never professed cordial friendship for erty party in one section of the country, and nother dealt out their nerce anatherina again-nave never, in this particular, consulted the local ic sentiment, and if found to be charged with ous virulence towards the Liberty party, added to that poison by infusing into that public sen-ta deadly hatred of the objects and motives of men in that party--or if, on the other hand, lic mind in that vicinity should happen to iderably impregnated with liberty, then so the sails of the no-government ship as to he favoring gale—or if these non-voterion that the chief object of the one hunntions' is to cripple, and, if possible, de-berty party in New-York and the West tates, by engendering discord and division in aks of anti-slavery men, and thus, by preach-

> ay, if all these men and women should stoutly all these things, we should not be astonished—solution long ago said, 'there is nothing new the sun'—and who would be astonished at epetition of an old trick?
> word about axes. We do not deny the right Messrs, Collins, et id omne genus, to push their overnment and no-property schemes, with all rigor they can honorably command. But we that it is honest towards abolitionists, or gende the slave, to use anti-slavery Conven mas called in apparent good faith, and attended by massads in entire good faith, to the promotion of Mass, either directly an individual statement. jacis, either directly or indirectly, which were for disclosed in the call, but, on the contrary, are isive of its avowed ends and aims. It was skind of bad faith which created the necessity the division in the ranks of Massachusetts abohists, which took place in 1839. Those of us be were toling with singleness of purpose for the me's redemption, turned the abolition grindstone the patience and perseverance, till the axes to be used so increased in number and hardness, that ested against their introduction upon the anarery premises. Our protests being unheeded, in forbearance ceased to be a virtue, we abansee this universal grindstone, purchased one of seld stamp, and have since done a fair business. the universal grinders, having become insolvent in suschusetts, have migrated westward with their And we can assure our Liberty friends fion, that if they consent to do the drud-heir Eastern visitors, they will not only

me to grind the axe of universal re-Mr. Stewart's figure,) on the anti-

y grindstone, with the Liberty party to turn-

e an abundance of strange axes to grind, but, compensation for their labor, will be very apt, and bye, to find their own noses in an uncomproximity to the grindstone. Miss Kelley, speaking of the men who are to

He (Mr. S.) certainly is acquainted with the fact George Bradburn stands among the first legisla-a Masachusetts. His able reports and eloquent ings for crushed humanity, in the Masachusetts slature, have been long before Mr. Stewart. And a whom more than perhaps to many others, does Massachusetts owe the manimoth potitions she rolled to lat winter to her State Legislature and to Confess? To Collins, Remond, Douglass, and Monne.

The Board of the Massachusetts Anti-Slavery fociety, in sketching the character and services of the men who are to manage the one hundred Con-

George Bradburn, to whose uncompromising ad-case of the cause in the Legislature of Massachu-tis, much of its progress in that body is to be as-

Now, we take issue with Miss Kelley and the Joani, on these assertions. We deny that George Bradburn 'stands among the first legislators of Masachusetta,' or that it is to his advocacy that the cause of the slave owes much of its progress in our Legislature. While we concede that Mr. B. posteriors. Relies strong powers of mind, yet all know that his positive strong powers of mind, yet all know that his regislative career was so disfigured with exhibitions of doggedness, acerbity, dogmatism and arrogance, a centrely destroy his influence in that body, and that the control of the contro ard the success of any measure which was so uncause' obtained not only a firm footing but the cause' obtained not only a firm footing, but more than one signal victory in the Massachusett logislature, before Mr. B. was a member, and be



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, SEPTEMBER 1, 1843

fore he was heard of as an abolit ionist. The error of the Board in this respect, is to be accounted for on the principle of the old adage, that 'some peaple's kittens are always catamounts.'

Miss Kelley's compliment to Coflins, Remond, Douglass, and Monroe, concerning the Latimer petitions, is bestowed at the expense of both truth and generosity. Collins, Remond, Douglass, and Monroe, the men to whom we are indebted for 'the mammoth petitions'! Preposterous! Somer say that Virginia Gray was their author! So 'ar as the nation is indebted to men for that outbreak of generous sympathy towards the hunted fugitive, which shook New-England to its centre, and made the Old Dominion quake, it is to BOWDITCH, CHANNING, and CABOT, the self-denying and every vigilant LATIMER COMMITTEE, that that delat is due; and that man or that woman who, to sub-

and a list of appointments of inquiry and retorm meetings, showing that, in a few instances, the same percet your attention.

It is true, were we really free here at the North, were there no chains upon our minds, upon our slavery, are also of opinion that other reforms are souls, there would be none on the body of the southneeded, and have called Conventions in the same towns in which anti-slavery Conventions are appointed. ('Must'nt enter our rural parishes.'—Ukase of the pro-slavery ministry)]

d. (*Must'nt enter our rural parishes.'—Ukase of the pro-slavery ministry)]

There is now lying before us, in letter form, a long and earnest circular appeal to abolitionists for FUNDS to sustain Messrs. Collins, Ferris, and others, while holding the anti-slavery Conventions in Ohio, and elsewhere. The appeal is signed by six prominent abolitionists of Boston, in behalf of the Board of Managers of the Mossachusetts Anti-Slavery Society. It pronounces a high eulogium on 'the great executive ability and noble disinter-edness of our General Agent, John A. Collins, and assures all who shall read the appeal, that 'the well-known energy and experience of Mr. Collins is a sufficient guaranty of the manner in which the Conventions will be got up,' &c. It compliments Jacon Ferris as the man 'who has done so much by the devotion of his great powers to advance the cause in Western New-York,' &c. The appeal says, 'We especially urge upon you to collect immediately, as much as you can, and remit it, if it be but a single dollar. We must have money at once to get the agents into the field,' &c.

Now, it strikes us as rather queer, that while Messrs. Collins and Ferris are holding Conventions by the development of the slavery of the South. Being ourselves in bound instantly march to the Bouth. No, my friends; two of the slavers at the South. No, my friends; two freedom, glowing over all the South. No, my friends; two should not stir from the spoul on the spoul on the spould not the slaves at the South. No, my friends; two should not the slaves at the South. No, my friends; two should not the spould not he should not the slaves at the South. No, my friends; two freedom, glowing over all the North, had hid, and the insuell of opposition to slavery depressed go free. The south slavely the poposition to slavery, which is not depressed of opposition to slavery, which is now degination of opposition to slavery, which is now degination of opposition to slavery, which is not slavery at the North, has not, indeed, yet had this effect

mediately, as much as you can, and remit it, if it be but a single dollar. We must have money at once to get the agents into the field, &c.

Now, it strikes us as rather queer, that while Messrs. Collins and Ferris are holding Conventions in New-York and Ohio, to disprove the right of 'individual property,' prominent abolitionists in Boston should appeal most earnestly to our citizens to place in their hands 'property' to pay the salaries and defray the expenses of the said Collins and Ferris, while holding the aforesaid Conventions. We can conceive of only one thing queerer; and that is, that there should be found men and women, believing in the right of a positive and shapey. And thus we are mill too fa positive and shapey. contribute money for such a purpose, after becoming acquainted with the objects to which it is devoted.

SELECTIONS.

Extract from a Sermon on the late Anniversary of the Declaration of Independence. BY WM. H. FURNESS, OF PHILADELPHIA.

How does it become us, as men and as Christians, to honor our fathers and the great principles they asserted? Is it by peals of artillery? by military displays? by vaingloriously dwelling upon our privileges, withought a thought of our obligations? Shall we unite in the boast, so glaringly falso, that this is a land of universal freedom? Shall we shut a-government, no-voting, no-property, no-cler-o-church, no-Sabbath, no-Bible from abolition our eyes to the fact that nearly as many human beings as this country contained sixty-seven years ings as this country contained sixty-seven years ago are now living on our soil in a state of bondage and ignorance, so entire, that it is continually asserted of them that they prefer chains to freedom? Away with this gross self-delusion! Our false and hollow declamations are an insult to freedom. Our hymns of National rejoicing are a mockery and a blasphemy in her ears, and our consciences are seared, if we are not cut to the heart, at the contemplation of this gross inconsistency. What claim has that to be honored as patriotism, which can consistent that our country should be disgraced by the exhibition of such a flagrant insensibility to common justice and humanity? If with a manly honesty we look upon our country as it is; if, while we gaze gaze taken so to frame the language of that instrument, away that it should not appear, in the remotest manner, to look upon our country as it is; if, while we gaze upon its glory, which is great, we do not turn away

our eyes from its shame, which is also great; if we remember how its beauty is marred, and its influence among the nations abridged by the foul blot of slavery, then we honor the sacred principles which we would commemorate—

I. By gratitude to God that the principle has been so selecularly avoyed by our fathers. Yes not been so selecularly avoyed by our fathers. Yes not total independence. We may question, and argue, I. By gratitude to God that the principle has clared by our fathers. Yes, my friends, let us thank God for the Declaration of Independence. We have reason to believe that it was drawn up in an honest love of liberty. For in the present of the tripinal draft of it, it was expressly set down as one reason justifying a secession from the British crown, that the mother country had forced slavery upon our this circle. And if one man has the independence. We may question, and argue, and entangle curselves in all manner of sophistry, but still every man knows in his soul that he has a right, given him by his Maker, to himself, which cannot be claimed by another man, and of which he cannot be justly deprived, through the mere accident of his color, or his birth. And if one man has the induction of national independence. We may question, and argue, and entangle curselves in all manner of sophistry, but still every man knows in his soul that he has a right, given him by his Maker, to himself, which cannot be claimed by another man, and of which he cannot be justly deprived, through the mere accident of his color, or his birth. And if one man has been so solemnly avowed by our fathers. Yes, my friends, let us thank God for the Declaration of Indrawn up in an honest love of floerty. For in the original draft of it, it was expressly set down as one reason justifying a secession from the British crown, that the mother country had forced slavery upon our soil. It is true, this item of complaint was stricken out, and it does not appear in the Declaration which was adopted and proclaimed. Still, that it was origing as our recognition of this right is not clear, deep, and habitual.

Do not suppose, that when I propounce the laws nally introduced shows what the spirit of that day was. And although the Declaration has been, and still is, to a melancholy degree, a dead letter; yet for the letter we may well be thankful. That is something to be grateful for. By it we are irretrievably committed to the cause of universal emancipation. The country has given to the world its written bond and pledge; and it professes, by every annual celebra-tion of the publication of that pledge, to glory in it. pledge; and it professes, by every annual celebration of the publication of that pledge, to glory in it.

We may repudiate our commercial obligations, and
resolve to face the dishonor. But the word we have
given to the holy cause of liberty, we must redeem.
In tones growing every year and every day more
and more load, the world is holding us to our word.

Through the ten thousand avenues of the press, by
the united voices of all literature, and religion, and
that it is a violation of the Constitution even so much
as to discuss the allegance. Meeting the inconsistency of which we are

Through the ten thousand avenues of the press, by the united voices of all literature, and religion, and civilization, the inconsistency of which we are guilty is charged home upon us; and as God liveth, we shall feel it corselves more and more, until we can endure it no longer, or we must tear the great Decharation into atoms, and obliterate its remembrance from the minds of men. Thank God! the country is beginning to feel it. Wise and good men have been raised with the spirit which the country so boastfully professes to honor, 'the spirit of '76,' and eloquent voices have been heard, and eloquent pens busy, in behalf of the sacred principle of the Decharation of Independence; and the spirit by which they are inspired, they have diffused; and the friends of a broad and consistent freedom, who hope, and pray, and labor, for the abolition of slaverry, are now numbered by thousands and tens of thousands; and State Legislatures, which a little while ago would not entertain the subject, have made deliberate and full protests against the great diagrace and sin of the land. At all events, the subject is up. Public attention is in the slow, but steady process of being concentrated upon it. All events, but through the awakened intellect, and conscience, and will of the whole country, is this confessed; but through the awakened intellect, and conscience, and will of the whole country, is this confessed; but through the awakened intellect, and conscience, and will of the whole country, is this confessed; but through the awakened intellect, and conscience, and will of the whole country, is this confessed; but through the awakened intellect, and conscience, and will of the whole country, is this confessed in the first property of deliverance under heaven, and here is a way; the

slavery. And thus we are guilty of a positive and unauthorized interference will the South.

liberty.
In the first place, we continually allow ourselves

give countenance to the idea of a moral right of

to God's law never requires us to break human laws by violence. It is true, our fathers, whom we honor, maintained the right of forcible resistance to unjust

which she owes not only to herself and her children, but to the Constitution itself—the spirit of which is grossly violated, so long as we remain wilfully igno-rant and insensible in reference to this momentous

Another palpable error which has long held despotic sway over the mind of the North, is the idea that the discussion of this subject endangers the continuance of our glorious Union; that Union which the father of our country has so carnestly enjoined upon us to cherish. My brethren, it is the existence of clauser that calculate the properties of the same that the continuance of the same that the same that the lates. existence of slavery that endangers the Union. Endangers the Union! It has already all but destroyed the Union, which exists now only in name. The South shows how abhorrent to all the principles of our civil fabric is the slavery which she harbors in her bosom; and she watches over it with a keen and instants are and there is now a great sufficient. jealous eye; and there is now a great gulf of sus-picion and distrust between the two great portions of our land. There is no affection or confidence. This dread curse hangs over the country, and poi-sons the fountains of our social intercourse, and obstructs the righteous administration of affairs, and brings the worth of our institutions into question. Church trembles and bows before it. It dishonors the hall of our national legislature. It has led to gross and reiterated violations of the Consti-

In the fourth place, we are deluded and kept in boadage by the false and unworthy notion that the physical comfort and apparent contentment of the enslaved, compensate them for the loss of their in-alienable rights as men. How can we bear to hear alienable rights as men. How can we bear to hear the matter argued thus; to hear those who profess, and the sons of freemen, insisting that slaves are comfortable and happy? What if strife for freedom; while no one thought of asking, they are happy? Are they not slaves? And if 'What has the North to do with Poland or with they are content to be slaves, are they not degraded to the uttermost? If we are free, we should never to the uttermost? If we are free, we should never the varieties are not confined to northern limits and while they traverse the vast western they are content to be siaves, are they not degrated to the uttermost? If we are free, we should never dream of thinking that any amount of physical comfort could atone for the loss of personal freedom. Dur fathers looked upon a trifling tax as an intolerable wrong, because it was the infringement of a sacred principle; and the faintest show of injustice and oppression they resisted unto blood, holding life to the antipodes of China and Japan, who dreams of offering such a query in respect to them? Yet sacrea principle; and the faintest show of injustice and oppression they resisted unto blood, holding life and all its comforts hateful, without personal freedom. As we venerate their memory, let us break the chain which an inordinate love of bodily ease has fastened upon our understandings and our hearts; and let us no more be heard speaking as if it were of no importance whether men be free, if they are only comfortably provided for, and have enough to eat and drink. Such a mode of speaking indicates the very spirit of a slave; and the political liberties of that people are worthless, who show that they consider physical well-being the highest good of life. They are ready to put on the chains of any master who will promise to keep them well fed.

Once more, we betray our spiritual bondage, when we urge against the cry for instant justice to the injured, for instant mercy to the oppressed, that the rictims of oppression must first be prepared for freedom—that they must be first educated. The suggestion involves a gross absurdity. It is as if a man had kept another human being bound hand and feet four hearts.

freedom—that they must be first educated. The suggestion involves a gross absurdity. It is as if a man had kept another human being bound hand and foot from his birth, on the floor of his house, and hos neighbor were to go in and beg him for mercy's sake to unbind the poor creature, and he were to reply, 'How can I loosen the cords which bind him? He does not know how to use his limbs. If his limbs were set free, he might toss them about in such a way as to injure himself and us. No; he must be taught how to use his arms and his feet, before they are unbound.' As if such a thing were possible! Freedom is the preparation, the number of the highest inverted and his feet, before they are unbound.' As if such a thing were possible! Freedom is the preparation, the number of the highest inverted and his feet, before they are unbound.' As if such a thing were possible! Freedom is the preparation, the number of the highest inverted and his feet, before they are unbound.' As if such a thing were possible! Freedom is the preparation, the number of the highest inverted and his feet, before they are unbound.' As if such a thing were possible! Freedom is the preparation, the number of possibility for two humans and have shall also the reins of power by our consent, through various social, commercial, and political relations. First, socially. True, at this distance, we can with difficulty feel our own participation in her crimes. Time was, when I, too, writhed beneath the true and his first through various social, commercial, and political relations. First, socially. True, at this distance, we can with difficulty feel our own participation in her crimes. Time was, when I, too, writhed beneath through various social, commercial, and political relations. First, socially. True, at this distance, we can with difficulty feel our own participations. First, socially. them about in such a way as to injure himself and us. No; he must be taught how to use his arms and his feet, before they are unbound. As if such a thing were possible! Freedom is the preparation, the must preparation, the number of the preparation, and the ducate men, unless they are first treated as terfere with the sacred rights of humanity. The public opinion of the North goes between the master and the slave; and we help to defraud the latter and the slave; and we help to defraud the lat-ter of his property—his property in himself—his inalicanable rights. We have yet to learn the prin-ciple of non-interference. Let us labor first and chiefly, then, for our own emancipation. I do not ask you to liberate the southern slave. Let us free ourselves; and then, by the steady, almost invol-untary force of reason, truth, and freedom, illustrathe ambition of moral and intellectual improvement.

the ambition of moral and intellectual improvement of And this leads me to remark that men talk of the emancipation of the enslaved, as if this were the last boon that we could bestow on them—as if by the bestowment of this gift, our obligations to them awere cancelled, and we had nothing more to do. My friends, this is but the first step in the path of justice and mercy. The simple fact is, that there is in the bosom of our land a large multitude of human beings, in a state of abject bondage; and they are so through our influence, through the force of the din our words, and in our whole manner of lying, the masters will become free, and, as an instant and certain consequences, their slaves. Let me mention some of the fallacies by which our minds are fettered, and we are defrauded of our are so through our influence, through the force of the public opinion of the land, which authorises and justifies the continuance of this evil—which positively resists every effort towards its removal, and duty, then, is to draw back the hands which are extended to support and protect this great injustice; to cease from our interference with the most sacred right of property; to arrest the current of opinion and sentiment, which, coming from the North, upholds the lawfulness of holding men in bondage. Let us only do this—let us only be true to the sacred dictates of justice and humanity, and how soon would all chains vanish from our land! But further we profess a religion which enjoins all offices. ther, we profess a religion which enjoins all offices of mercy as the first and highest of duties. Christianity came to liberate the captive-to bring glad

tianity came to liberate the captive—to bring glad tidings to the poor. And it is the indispensable qualification of a disciple of Christ, that he should cherish the same spirit. The ignorant and degraded must be enlightened and lifted up.

To what a glorious office of christian charity does the providence of God summon the people of this land! At this season, when the glorious recollections of the past gather round us; when we are carried back to that period which saw men rising above all considerations of personal case aledging their all considerations of personal case, pledging their lives, and fortunes, and sacred honor, to the support of a great principle, may we not hope that that good old time will come again? And then, too, when the principle of right is honored and applied among us, and the poorest and most abject rejoice under its broad protection, how like a star, how like a sun all this country shine and burn, sending the light of hope and freedom across the earth! It shall be as the mount of God, the excellency and joy of the whole world. O God, lead on that day of heaven deep, and habitual.

Do not suppose, that when I pronounce the laws unjust and immoral, which pretend to give a right of property in man, that I mean to advocate their violation by force. I declare only that we are bound to obey God rather than man; and obedience Let thy kingdom come in our hearts, the dominion of truth, of holiness, of freedom, and thy will be done in earth as it is in heaven!

Effects of Emancipation.

A Quaker friend of ours, who recently travelled extensively in the Island of Jamaica, and other British West India Islands, with a view to learn, from his own observation, the practical workings of the new system, came to the following conclusions:

1. Wherever the emancipated negroes are fairly which wisely treated, there they are working well on the properties of their old masters, and that the existing instances of a contrary description must be ascribed to causes which class under slavery,

and not under freedom.

2. An increased quantity of work thrown upor he market, is, of course, followed by the cheapening

3. Real property has risen and is rising in value.

4. The personal comforts of the state of the

4. The personal comforts of the laboring popula-tion, under freedom, are multiplied tenfold.

5. Lastly, the moral and religious improvement of the negroes, under freedom, is more than equal to the increase of their comforts. For, in the first place, there has been a rapid increase and vast extent of elementary and Christian education, schools for in-fants, young persons and adults, multiplying in every direction; and secondly, the gradual but decided diminution of crime, amounting in many country districts almost to its extinction; and thirdly the happy change of the general and almost universal practise of concubinage, for the equally general adoption of marriage.

Negro Hatred .- At the Sabbath school celebration of Negro Hatred.—At the Sabbath school celebration on the fourth of July, at Detroit, Michigan, a formal vote of the Committee of Arrangements, excluded the colored Sabbath schools from the celebration. So miserably yet do Christians understand the great law of their own religion.

And not unfrequently do such deceptive 'pomp and circumstance' ensure the northern female into a life participation in the slaveholder's guilt. Not so the shrewder maid, whom Whittier describes as their own religion.

Connexion of the North and South. [The following pungent speech, delivered by ABB

KELLEY, at Little Falls, N.Y. a few months since, appears in the last number of the Mohawk Mirror. 1

A man is known by the company he keeps. The receiver is as bad as the thief.—Old Proverbs.

Mr. S. S. Foster, (of Canterbury, N. H.,) be present, and having read the impressive words of Christ contained in Matt. xxv. ver. 31 to 46—'When the Son of Man shall come in his gloty,' &c. Miss Keller earnestly invited any one disposed to make remarks, to occupy the stand; but none doing so, she then took up the off-repeated question, 'What has the North to do with slavery?'

What has the North to do? Why, what has on what has the Norm to do? why, what has the right balf to do with the whole? or what has the right ventricle of my heart to do with the left? It seems to me no one could rationally ask such a question, even were slavery only known upon 'the farthest erge of the green earth.'
When the brave Pole arose in arms again

proud oppressor, and when the patriotic Greek, waked from the slumber of ages, lighted the torch of liberty, our northern orators and bards cheered them in language such as this:

Strike till, the last armed foe expires!
 Strike, for your altars and your fires!
 Strike, for the green graves of your sires,
 God and your native land!

Yes! money, arms and warlike stores, with ship

milions—an ominous number! for three millions the motives of men, if they are to be inspired with the ambition of moral and intellectual improvement.

ask again, if 250,000 are capable of holding such a number, when, in the coarse language of another, three millions 'might eat them, and then scarcely have a full meal?' No; the reverse is clearly

shown by southern testimony.

When John Q. Adams, nobly contending for the When John Q. Adams, nobly contending for the right of petition upon any subject, presented the request of his constituents for a dissolution of the Union, a southern Congressman observed, that 'this would break up slavery;' whereas the South were always wont to threaten, in case of abolition, to dissolve as a remedy. 'In such an event,' said he, 'a million of slaves stood ready at the tap of the drum!' Yes, they were prepared, like Washington, to strike for likerty! for liberty!

The editor of the Maysville Intelligencer says, 'We are surrounded with a dangerous class—only restrained from insurrection by the fear of death.' But we need not travel to Kentucky to show that the North are slaveholders. The social cord which binds the slave is strong—the political still stronger—but the ecclesiastical cord is strongest.

I will here announce, that meetings on this subject will be held again to-morrow, (Sunday,) at the usual hours of service in the morning, afternoon and evening. The slave—alas! he has no Sabbath but beyond the tomb; and too many of our clergy are like those whom prophets styled 'dumb dogs:' they will not open their mouths for the oppressed.

Priestly allows, that people are never better than their laws, while many are far worse! and as the pubtheir laws, while many are lar norse? and as the pub-lic sentiment makes laws, let us observe its opera-tion at the North. Suppose a horde of bandits oc-cupying the Green Mountains, and subsisting by the plunder of the farmers of Vermont: would not those who go and stay among them as lawyers, doctors or merchants, become participators in their crimes? So with our own citizens who go to the crimes? So with our own citizens who go to the South, who mingle with slaveholders, and share the profits of ill-gotton gain. And what, to the all-see-ing Eye, is that man's guilt, who steals his neigh-bor's horse, his cattle or his corn, compared with him who takes the helpless infant from the cradle, the wife, the daughter, or the eldest son, and bear them into bondage everlasting—perpetual servitude of body, and hopeless night of the immortal mind! What kind of morals do we teach? For often,

when a northern youth appears averse to honest la-bor, although we would not bid him take to stealing sheep, we send him to the South; where, if expert enough in whipping out a proper quantity cotton, or tobac co, as a negro overseer, to purchase a plantation for himself, we call him smart and en-terprising. Next, to be counted pious, a church, erected by his bounty, is finished with 'the price of blood '-a place where statedly the hired apologist of crime may stand,

And in his tasselled pulpit thank the Lord, That, from the toiling bondman's utter need, He piles his own full board!'

And would our youthful nabob seek a partner in his clustering honors and his piety, he needs but en-ter, ruffian-like, the cabin door of a defencelesz vas-sal—to clutch a child or two, and turn the proceeds or a superb beaver, watch, and suit of cloth off the father or the mother, or consign the tremb-ling grown-up daughter to the pimp of a seraglio at New-Orleans; soon he is enabled to support a glittering coach-and-four—and dashing hither to the North, 'astonishes the natives' as he comes!

It is the morn of a New-England Sabbath, when lo! a Carolina retinue appears, stops at the house of God, and the best pew is opened to receive our wealthy and religious guest; while Jim, his sable body-guard, is beckoned to 'sit yonder in a lower place.' Anon, communice is a superior of the same of the body-guard, is beckoned to sit yonder in a lower place. Anon, communion is announced; and though the humble pilterer of lambs might in such case be pushed aside, this wholesale thief of MEN is courteously invited to the ordinance—bows to the symbols of a Saviour's passion, and takes the sacred elements with a piety at which the fiends of Pandemonium might chuckle and grow fat!

MAINE.—A. Soule, Bath; Wm. A. Dunn, Hallowell New-Hampshire.—N. P. Rogers, Cencord;—Wil-liam Wilbur, Dover;—Leonard Chase, Milford. Vermont.—John Bement, Foodstock;—Rowland T. Robinson, North Ferrisburg. MASSACHUSETTS.—Moses Emery, West Newbury;— Joe L. Lord, Newburgnest :—Leonar Royald Grades

MASSACHUSETTS.— Moses Emery, West Newbury;—
Jno. L. Lord, Newburyport;— Luther Routell, Groton;
W. S. Wilder, Fitchburg;— J. T. Everell, Princeton;
J. Church, Springfield;— John Levy, Lewell;— Josinh V. Marshall, Durchester and cicinity;— Richard
C. Franch, Fall River; Issaev Ausin, Nantarket;—
Elius Richards, Weymouth;— B. P. Rice, Worcester;—
Win, C. Stone, Watertown;— A. Bearse, Centreville;—
Israel Perkins, Lyan;— B. Freeman, Brewster; Joseph Brown, Andover;— Joseph L. Noyes, Georgetown:— John Clement, Townsend; George W. Benson, Northampton; Alyan Ward, Ashburnham.
Runny, Langer, American Paine, Proceedings;—

Ruode-Island .- Amarancy Paine, Providence;-Wm. Adams, Pawtucket;-Gee. S. Gould, Warwick [[For a continuation of this list, see the last page last column.]

JAS. BROWN YERRINTON, Printer.

WHOLE NO. 660.

Go back, haughty Southron! thy treasures of gold Are dim with the blood of the hearts thou hust seld Thy home may be lovely, but round it I hear The crack of the whip, and the footsteps of fear!

Full low at thy bidding thy negroes may kneel, With the iron of bondage on spirit and heel; But know that the Yankee girl, sooner would be In fetters with them, than in freedom with thee?

Upon the compensation question abolitionists are, asked, 'What! would you take men's property without a fair equivalent?' O no; I think with Gen. Hayne, that 'he who digs the soil is first entitled to its products.' I therefore ga the whole for compensation to whe knaw for every day of his hard toil; nay, and if this be not enough to satisfy the advocates for ecompensation, I would demand full payment for the labor of his father and grandfuther before him!

before him!

If flesh and bone are made, (as some anatomists affirm,) from what we cat, the human system being renewed in seven years; and if Hayne's maxim in regard to title be correct. Calboun and Clay's component parts, for instance, will be found to consist. repart to fille be correct. Calloun and Clay's component parts, for instance, will be lound to consist of stolen bread and butter, and these slaveholding candidates for the highest office in the gift of frakemen, eight times the property of their own diggers of the soil! And should stern justice reinstate the lawful owners in possession of the premises for which they have so often paid, we might have cause to apprehend that hordes of former masters, (a lily-fingered race, too idly reared to work,) would stroll this way, and plunder us in person, as we have long suffered them to do by indirect means; for verily, the North deserve some punishment for the craven part which they have always acted in this matter. But emancipation would at least make peace where now there is, no peace; it would bind up broken hearts, and bring together scattered families; and Heaven, perhaps, might overlook the.

bind up broken hearts, and bring together scattered families; and Heaven, perhaps, might overlook the sins of centuries, and pity, and forgive.

The slaves, as is well known, were chiefly introduced by northern mariners; and some of my own ancestors were probably engaged in this abominable trade; for many a Bay State vessel went to Africa, applied the torch at midnight to the native's peaceful dwelling—and by its lurid glare bore off the hardess imprace—thrust them, into the infernal the hapless inmates—thrust them into the infernal slave ship, and brought them here—their lasting monument of sin and shame!

slave ship, and brought them here—their lasting monument of sin and shame!

See our palitical connexion with this Heavendaring crime, in the congressional act for the benefit of soul-trivers, passed in 1793; when in defiance of the laws of God, Thou shalt not deliver to his master the servant that is escaped to thee, northern with southern representatives whispering, 'WE WILL!' empowered the slavocrat to enter the free States, and by the aid of 'a convenient witness,' to take his human property wherever he could find it. Thus did the total North become the planter's hunting-ground; and every person here who is not out-and-out an abolitionist, stands pledged to be a blood-hound, and bark upon the track of the poor fugitive at his proud master's beck. A law of your own State, indeed, awards her citizens the privilege of trial by jury in cases of contested claims; but as the southern planters boast that they 'can bribe a Yankee Justice for a shelling,' means of evasion will be found; and slavery is therefore still sustained by New-York, until by a declarative law her soil is rendered absolutely pare.

Blackstone directs that where a legal instrument.

by New-York, until by a declarative law her son is rendered absolutely free.

Blackstone directs that where a legal instrument is ambiguous, the side of mence should prevail is and by this rule, our supposed obligation to bayonet the slave in case of insurrection, may be interpreted another way. For as the Constitution only binds to suppress domesant violence, and according to the state of th notoriously so, the patriotic abolitionist preserves his true allegiance to the spirit of our national compact, while by the ballot-box and every lawful means, he strives to put this system of domestic vio-

> From the Ohio Aurora. Spirit of Slavery.

A learned D. D., otherwise REV. Dr. Hill, of Virginia, at the late New School Presbyterian General Assembly in Philadelphia, in remarks in re-ference to abolitionists, said :

'There had been some abolitionists in his neighberhood, endeavoring to incite the slaves to insubordina-tion: but, fortunately, they were interrupted in their infamous purposes, and some of them were lynched. AND HE BELIEVED THEY DESERVED IT?! He was no advocate for lynching; but he did believe there were extreme cases that called for extreme measures; and this was one of them.'

A proper nice man, this, to preach the gospel from A proper nice man, this, to preach the gospel from the book that denounces oppression and the oppressor, that says, do as ye would be done by—that says, remember those in bonds as being bound with them—and that denounces wickedness in every form. For such a man to preach is a little like light shining from a dark place. Bacchus preaching temperance, a robber or pirate preaching honesty, or a liar preaching truth.

A more ATHEISTICAL doctrine could scarcely be proclaimed to the world than that which justifies wrong under certain circumstances, and which, if carried out, annihilates all distinctions between right wrong under certain circumstances, and which, if carried out, annihilates all distinctions between right and wrong. The Rev. atheist is 'no advocate for lynching, but he did believe that there were extreme cases that called for extreme measures,' that is, lynching, for he says the abolitionists 'deserved it.' Now, why may not the greatest liars, the blackest villains, the most outrageous murderers, or even the meanest grogsellers avail themselves of the glorious benefits of such a doctrine? They have as good reasons for doing so as Rev. Dr. Hill has for lynch law, and they would make just as good Chrishans as he, if they had R-e-v. prefixed to their names. The liar might plead that 'extreme cases' justified his lying; the villain in the same way could sanctify his black-hearted atrocities, while the murderer can point to REV. Dr. Hill, of Virginia, as a justifier of his crimes, provided he can bring them under the head of 'extreme cases.' 'Like priest, like people;' no wonder there is so much wickedness among the people when such characters profess to teach them morals and religion.

Both the Old and New School Assemblies resolved to have nothing to do with slavery; that is, against it. Let it alone, and attend to the conver-

Both the Old and New School Assemblies resolved to have nothing to do with slavery; that is, against it. Let it alone, and attend to the conversion of souls, is to be their future policy. Would such a gospel prevent any wickedness that could be conceived? Yet these very men will pray with long faces and uplifted hands, for righteousness and peace to cover the earth, and, of course, for the extermination of the man of six!

peace to cover the earth, and, of course, for the extermination of the man of sin!

Among others who attended the Old School Assembly, was a certain Mr. Smith, a native of this country, but who became a reverend, and had 'a call' to Alabama, whither he went, and married some 15 or 20 slaves, 'with a woman attached.' This fellow must be a good Hillite, for he tried to justify slavery with all his might. He took a slave woman with him part of the way to the Assemble. slavery with all his might. He took a slave woman with him part of the way to the Assembly, as is believed, fearing to leave her with his father in this country while he was gone to Philadelphia to attend to the spiritual concerns of the church! Verily, if the General Assemblies are made up of such choice spirits, well might Mr. Finney exclaim, as he is said to have done, 'Hell holds a jubilee every time the General Assembly meets!' But all are very far from being as had as these specimens.

eral Assembly meets! But all are very far from being as bad as these specimens.

Would not such a man as Smith justify lynch law in 'extreme cases?' There is little doubt of it. Any man who is mean enough to rob a woman of her rights, because the law PERMITS him to do so—for the very meanest of the slave laws do not say any one shall hold slaves, that I am aware of—would do other things too, if the law did not forbid him. Suppose some of the Rev. Smiths or Joneses were to steal fifteen sheep or chickens; would the General Assembly sit with them? No! the index fingers of Reverends Hill and Smith would point at them, and call them sheep-thieves or peachers.

III.--B

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From the A. S. Standard Where We Are.

In the beginning, abolitionists thought only obolishing slavery. With one heart and mind they In the beginning, abolitionists thought only of abolishing slavery. With one heart and mind they united for the accomplishment of that object. They aimed not to create or increase a sect or party; nor to promote any narrow, selfish, or temporary interest. There was no envy, jealousy, or fear of one another. None balanced whether he should work with all men, and with all his might, for the common object of all. Each did in freedom and with zeal whatever work he found to do. None wearied his task, or vaunted his sacrifices, or carped at zeal whatever work he found to do. None wearled of his task, or vaunted his sacrifices, or carped at his coadjutors. We were few, but we were felt, because we pulled one way. The people, while they sorely tried us, were edified at the temper of the steel, and many who were sceptical of human dis-interestedness, and therefore hopeless of the human race, had the grace to regret that our plan was but a pleasant vision. This auspicious progress was inerrupted by the attempts of so the attempts of some to subject the opinions and the action of their overhein to tests of their own contrivance. They sought, by astute in-terpretations, to narrow our platform, and to monop-olize anti-slavery truth, not reflecting that truth mo-nopolized is error, as light when confined, becomes nopolized is error, as light when confined, becomes darkness. Such schemes, conceived in the very spirit of elaveholding, and revived from time to time in varying forms, it was the duty and the privilege of primitive abolitionists to meet and resist, with hearts of controversy. It was nor that they loved harmony less, but that they loved truth, the soul of harmony, more. Let us endeavor to put a finger upon the precise source of these discords. It was an attempt to wield prejudice against free in quiry, to control the operations of mind by the me cal power of organization; to trammel up est in its free range it should hit institions, and jostle down dogmas hitherto deemed sa-cred. These attempts were probably made with good motives. The Inquisition originated in the best motives. Conservative abolitionists had an undoubted right

to disclaim any views falsely imputed to them, or to the society, which they represented. They did so; and had they stopped there, all would have been wen. I ney issued a deciration that they did not endorse the opinions of Henry C. Wright, on non resistance, and the legitimacy of human govern ments. If this was done to arrest the propagation o check the progress of those opinions, it was wrong, and a palpable abuse of organized action, and of their delegated power; inasmuch as the Executive Committee was constituted the organ of the anti-slavery association for the purpose of promoting aboli-tion, and warring against slavery; and not to set as an inquisition to determine the orthodoxy or heteran inquisition to determine the orthodoxy or neterodoxy or anybody's opinions on any other subject.
The disclaimer of views falsely imputed to the Soctety, was right; first, as a simple homage to truth
—and secondly, to enable the public to understand clearly what they encouraged, when they gave their money to anti-slavery, and what they embraced when they subscribed their names. When, however, the 'lords brethren' went so far as to deal in ex communications, and to employ the power and the press of the whole anti-slavery association for pro-scribing a part, denying them at the same time the common privilege of being heard through that press, and before the whole tribunal from which judgment against them was demanded, those brethren manifested a spirit, to which we should hesitate to entrus the physical power that enacted the tragedies o Rome, Constance, and Geneva. This spirit was the true cause of the schism which rent our original Society in twain, shook the confidence of the people in anti-slavery organization, and dried up, in a great measure, the well-springs of benevolence which had opened, and were opening, for the relief of the slave. A majority of mankind, in any condition in which they have yet existed, do not investigate deeply the merits of the greatest controversies. They have not time for it now the great of minute. They have not time for it, nor the means of minute analysis, and comparison. When they saw aboli tionists split into parties, both containing men hith erto considered wise and faithful friends of freedom and heard their mutual denunciations, they knew not what to believe; and determined to suspend their co-operation with either, until 'by their fruits they should know which had the right. Thus it has happened, that while the amount of anti-slavery ing and conviction has increased in this countr more than tenfold, the contributions to both sections of the anti-slavery association have been less than half what they were when we were one, and the accession of new societies and new members has been null, and is no longer looked for. The schism, therefore, was a severe blow to the prosperity and power of anti-slavery organization. The strength rial means of carrying out the conceptions of individuals. If these means are delayed, organization is troubled; if withdrawn, it dies.

The greatest mischief wrought by 'the regula-

tors' of opinion, the compellers of conformity, was not the impairing of public confidence in us all, and drying up the sources of vitality to both organiza-tions. There has been another consequence, much

The new organization had gone off on the avowed ground that they could not, scripturally and consci ntiously remain in an association where women ed to be 'persons,' and to have a voice This will soon seem as wonderful as the witch de lusion. With this, and with no other distinctive and avowed principle, did new organization start. They soon saw that they could make nothing of it; odium, 'for their false clamor,' unless 'they got us a new issue.' This they did, by voting that the were 'the liberty party,' and nominating themselve for all the great offices in the country. This Lib erty party is not, therefore, a form of political ac tion, emanating from principle, but arising from the necessity of their position. The party came into existence not for the sake of the principle, but the principle for the sake of the party. It is nothing genuine—it is artificial, factitious; in short, it is a sham. It has hatched a whole brood of shams. The most notable of these is the dooms that an abolitionist cannot, without betraying the bleeding slave retain a connexion with either of the political par ties, but is bound to COME OUT from them. This is cunning device for driving men into their ow But to make the operation doubly sure, and render escape from their toils impossible, a subsidiary sham was wanted. This was supplied by the udden discovery that it is the bounden duty of every abolitionist to go to the polls, at all elections, and put in his vote. Thus, out of the sin of voting with either of the great parties, and the sin of not voting at all, they have made up scarecrows enough to turn all the terrified sinners in the country from their old accomplices to the third party. The American Anti-Slavery Society, the original

organization, saw that these were mere pretenses got up to get money and gain adherents; and this they proceeded to demonstrate, by applying the fol-lowing test: 'If (said they) it be a sin to remain in connexion with political parties on account of their bro-slavery character and measures, much more is it sin to remain, as you are doing, in churches which write on their brow, "Ho Lord," and yet fellowship slavery, "the sum of all villanies," and invite it into their pulpits—churches which your own political chief has shown to be "the bulwark of American slavery."' This is perfectly unanswerable as an argument to third party politi-cians, who remain in connexion with pro-slavery cians, who remain in connexion with pro-slav churches, but it is applicable to no other class. ought to drive them out of those churches, or out of their party; or they ought to be set down as men who are insincere, and have sinister purposes. Hon-est and well-meaning men cannot be inconsistent. We do not assert that there are no honest men, or that there are not sincere abolitionists in the Liber-We know, as certainly as we can know ere were always pious and benevolent Jesuits but this did not rescue the character of the sect

The old abolitionists did not succeed in shamin new organization into consistency, but they did succeed in authorization into consistency in authorization into consistency in authorization into consistency in authorization into consistency in authorization in author subjecting themselves to the tyranny of shams. As they called upon their opponents come out' of the pro-slavery churches, as well as the pro-slavery parties, some of them imagined that they themselves could in consistency do no less than come out of bath; whereas, the argument against the consistency and sincerity of the politico-abolition party stood in all its force as against them without our giving into their original sham, or into we had matched it. Some of our friends, however, thought otherwise, and acted accordingly. We bring no impeachment against them on that account, knowing that they thought and acted for what they to be the best. But we do affirm, as a hi ical fact, most instructive and important in itsel that from this snarl of shams, COME-OUTER-ISM had

that from this snarl of shams, come-out keeps had its birth. Third party was its real father, though they deny the paternity, and have refused it aliment. We are far from saying or believing that it is never right for an abolitionist to dissolve his con-

are found or supposed to be incorrigibly wedded to slavery. It may be very proper for those who are brought by inward convictions and outward circumstances to the conclusion that they can do most good by coming out, and setting forth the causes of their separation; but as a system of organized action, as a second of their separation; but as a system of organized acgood by coming out, and setting forth the causes of their separation; but as a system of organized action, as a test to be applied to all, it is just as foreign from our Constitution, just as offensive to individual freedom, just as destructive to our platform, as the assumption that a non-resistant, or one in favor of women's rights, ought to come out from among those who sympathize and think with him on those subjects, before he can take the name, or perform the duties of an abolitionist. Some may say that the cases are not parallel, inasmuch as in the one, the renunciation would be of that which is acknowledged by all abolitionists to be false and evil. We believe the distinction to be well founded, and that all enlightened and true above the control of the press. In my answer, I gave you assurance of prompt compliance with your request; but for reasons satisfactory to myself, I have failed to foliding my promise, up to the present time. The novelty of well founded, and that all enlightened and true abolitionists admit it; still, we say that there are multitudes of such abolitionists, who believe that churches may be made better, and that it is their mission tudes of such abolitionists, who believe that churches may be made better, and that it is their mission to make them so; and they do not think it expedient or right to take away missionaries from ground where there is need of sending more. Then as to political parties; they do not think it creditable to new organization to be less wise than a uoman, and to be taking the leaven out of a heap of dough-faces, when they ought to be putting it in, if it were not there. For ourselves, we must say that we think the doctrine of repudiating all connexion with those bodies from which our connexts are to be made, and have been made, by whose accession to our ranks the doctrine of repudiating all connexion with those bodies from which our converts are to be made, and have been made, by whose accession to our ranks the great victory we hope for is to be achieved, however proper and useful it may be for individuals in particular circumstances and states of mind, is erroneous, as a principle of organized action, a departure from primitive abolitionism, a narrowing of the platform, an infringement of freedom, as unjust and schismatical when attempted to be imposed on the anti-slavery body by any number of its members, as it would be if that body assumed to interdict it to those individuals who see their way clear to embrace it. 'Stand fast, therefore, in the liberty whose with Christ hath made us free, and be not entangled again with the yoke of bondage.'

The honorable and venerable Seth Sprague has seen fit to renounce his connexion with the Methodist Episcopal church for its pro-slavery corruption,

and despair of large masses of our species, cannot choose what aspects of wrong, or modes of redress it will discorn, any more than the astronomer, who observes the heavens with a telescope, can choose what he will discover there. The Inquistion shuts him in a dungeon, because he finds a planet running against a dogma; but that does not arrest the in defence of the rights of the southern slave. My absent a strength of the southern slave. My planet in its course. As abolitionists, we make no more distinction on account of creed, than of color.

a firm believer in the Christian religion, and in Je platform, any more than abolitionists have to require us to suppress them elsewhere. An individual has no right to use the time, the meetings, the newspapers, the funds, or the influence of the American Anti-

member of our Society destroyed or impaired. It is my only object is to awaken them, if possible, to a related that Charles V. when his attention was sense of their guilt and moral degradation, and drawn by a meddling priest to a new case of heresy, and he was urged to bring back the heresiarch, by the convincing method of fire and faggot, to conformity, answered, 'In God's name, let him set up his ladder, and go to heaven in his own way.' abolitionists work every one in his own way. In strike at the very foundation of all our that, though not the best, he will work the best. If clesiastical institutions, and exhibit the any man thinks that it is his duty to deliver our heavenly message by interrupting, in the manner of heavenly message by interrupting, in the manner of deorge Fox, the regular exercises of religious societies in their own houses, let him do it. We will not interfere with him, unless it be to set ourselves and those we represent, right before the public by a moderate of the public of the representation of disclaimer, in the same manner as we should do calumnies of colonizationists, or, what is more likely, of the Liberty party, should render such dis-claimer necessary. The life of old organized aboclaimer necessary. The life of old organized abo-lition is to be reached by destroying public confi-dence in our sincerity and singleness of purpose. Our duty to the slave, to the country, and to our own character, demands that we should not permit the ear of the public to be abused, to the paralyzing e only direct moral agency now in existence

r countrymen from chains.

We stick to the old landmarks. We mean not could not 'escape the damnation of hell.' to surrender a particle of our own liberty, nor to trespass upon that of our associates, but only to fight with weapons of heavenly temper, for the liberty of the slave. We have confidence in the general ce in the gener nesty and ultimate righting of human society; albeit it is necessary to cut away some of the old ly urged, to reply. spars and rigging. We believe in the omnipotence of truth, and 'the foolishness of preaching;' we be lieve in political action, and the power of the ballotwe believe in follow the substance, but cannot be caught by running after it. We heartily approve of presenting respectful and well-considered interrogatories to the candidates of both political parties for important offices. These interrogatories, framed from the progress of the year, represent happily and indicate objects of action: furnish precious materials for anti-slavery argument quitted themselves and reproof; and, what is not less important, for slaveholding accusation. If old abolitionists could ty of resorting to the slaveholding accusation. If old about to the stand the sneers of new organization a little while, ly to one's fears of personal harm, and which are the sneers of new organization a little while, ly to one's fears of personal harm, and which are certain to re-act upon their authors, when the threatened danger subsides.

But if after all that I have alleged against them the standard of the standard organization and the standard organization. and adhere manning the manning and adhere manning and adhere manning the manning teration, they would scatter slavery and third party too, to the four winds. In perfect consistency, as we believe, with these general principles, we are in favor, (if local causes do as they may require it,) of a true, it was, obviously, my right, nay, my imperfavor, (if local causes do as they may require it,) of a true, it was, obviously, my right, nay, my imperfavor, (if local causes do as they may require it,) of a true, it was, obviously, my right, nay, my imperfavor, it is disclosured which I did, even though it might be, as you well know it was, at the peril of my life, and the lives of my associated the manning of the manning true in the manning of the manni

full communion with the press, the vast but with the loss of life itself. Let tyrants of our land, in Church or Stai we years. Then it was difficult to get an cape the censures which their crime which has taken place in public sentiment that the property of the place in public sentiment that the property paragraph into any political or religious hedging themselves about with the frightful penalpaper. We have ourselves run the gauntlet of the New-York presses in vain. Now, the Standard advantage of human law, or the more frightful violence of New-York presses in vain.

nexion with political or ecclesiastical bodies which cannot contain a tithe of the anti-slavery matter are found or supposed to be incorrigibly wedded to poured out by what is called the pro-slavery press. slavery. It may be very proper for those who are 'Now's the day, and now's the hour,' if we only had brought by inward convictions and outward circumthe men. 'The harvest truly is plenteous, but the

my promise, up to the present time. The novelty of the occasion has now passed away, the deep and ma-lignant passions which were stirred in the bosoms of

seen fit to renounce his connexion with the Methodist Episcopal church for its pro-slavery corruption, and its recreancy to the requirements of its own discipline; and he has published an admirable exposition of his reasons for so doing. We doubt not that he has thereby done great good, whether more or less than he would have done by maintaining his explanations, the force of my testimony against the scalars of the remarks to weaken, by the content of the remarks to weaken, by the remarks to weaken, by the remarks the remarks to weaken, by the remarks the remarks to weaken, by the remarks the remarks the remarks to weaken, by the remarks the re or less than he would have done by maintaining his explanations, the force of my testimony against the connexion, and exerting his great power to convince and convert his late church brethren, is known unto the All-wise alone. Abolitionists differ in opinion upon this point. That it was right, however, for him, 'being persuaded in his own mind,' to act as he did, no man can doubt. But it would be to the worship of God; but He who has opened to make the worship of God; but He who has opened to make the worship of God; but He who has opened to just as lawful and reasonable to require him to go my view other worlds in which to reap the rewards back as a penitent to that church, as it would be to and honors of a life of toil and suffering in the cause require others to come out of theirs. This is a lessen we must learn, or there will be an and of all uniform, efficient, and general organized action. We may have organizations, as numerous as sects, have no pacificatory explanations to offer, no coward as fruitful of controversy, and as powerless for good; disclaimers to make. But I shall aim to present to but they would not have the confidence of the people; they would have no vitality, and no useful result. Whose hands this letter may chance to fall, a clear From those observations our nosition; in respect

From these observations, our position in respect to a variety of other reforms, some of which have been started since the Anti-Slavery Society came into existence, will be readily understood. In our associated capacity, we have, and can have nothing to do with them, unless it be to declare our total disconnexion from them. In ascending one height, there we have the strict become wisible. Every discounter that class of our countrymen, who claim our respect and veneration as ministers and fellowers of the Prince of Peace. I am charged with having done them great injustice in my remarks on that to do with them, unless it be to declare our total discountering the strict become wisible. Every discountering the strict become with the control of the strict become with the strict become and comprehensive view of the intrinsic moral charge and comprehensive view of the intrins other heights become visible. Every discovery in to reflect on their minds the light which God has other neights become visible. Every discovery in the reflect on their minds the light which God has science, and every social improvement, leads unakindly shed on mine, to break the fatal spell in voidably to the discernment of ulterior truth, and of new and distant moral elevations, which of course in desire arises within us to reach. Abolitionism the light which they are now held by the sorcery of a designing priesthood, and prove that priesthood to be a bright bright bright bright bright and the should shut his eyes, ican slavery, is all that I shall aim to do. because she has sharpened his vision. The human mind once awakened to a keen sense of the misery know nothing of my religious sentiments except

Unitarianism, Calvinism, Catholicism, Deism, Ju- sus as a divine being, who is to be our final Judge daism, Makometanism, Atheism, Socialism, Fourierism, Foster-and-Beachism, are all equal on the antislavery platform. Of course, as individuals, we have our coincins of all these things: but we have have our coincins of all these things: but we have a correct our coincins of all these things: but we have a correct our coincins of all these opinions upon the auditorial representation of the property of the pr lurements of an active husiness life, an which I had been successive years, cloistered myself within the walls of our literary institutions, in 'a course of study pre-paratory to the ministry.' The only object I had in view in changing my pursuits, at this advanced pe Slavery Society, to propagate or recommend his views of any general or other particular reform, however interesting, desirable, and feasible, it may seem to him to be. If any one thinks with the Fourierists, that their scheme will abolish slavery of every kind, and is alone adequate to that end, let him the same. I entered them on the supposition that they were what from a child I had been taught to join the Fourierists. If he thinks that putting an end to all violence will effect that result, and that non-resistance is the way to work out the problem, and flock, and his chosen instrumentalities for exthe him join the non-resistants. Or if he believes tending his kingdom on the earth. I have left them that abstaining from slave labor produce will do it, let him so abstain, or join the Free Produce Association. His abolition character will not be blemished by any or all of these things, nor his rights as a power. And in rebuking their adherents as I do, sense of their guilt and moral degradation, and bring them to repentance, and a knowledge of the true God, of whom most of them are now lumenta-

bly ignorant, as their lives clearly prove.

The remarks which I made at the Convention Let were of a most grave and startling character. They is strike at the very foundation of all our popular ecworld as the apologists and supporters of the most which her ministers and deacons bind the limbs, and cialism, Whiggism, or egotism, if the lacerate the flesh of innocent men and defencel women. They cast upon the clergy the same dark shade which Jesus threw over the ministers of his day, when he tore away the veil beneath which they had successfully concealed their diabolical schemes of personal aggrandizement and power, and denounced them before all the people, as a 'den o thieves,' as 'fools and blind,' 'whited sepulchres, 'blind guides, which strain at a gnat and swallow a camel,' hypocrites, who devour widow's houses, for the rescue of our country from contempt, and and for a pretense make long prayers,' liars,' adul palling and ominous as they were, I am not aware that I gave the parties accused, or their mobocratic friends, any just cause of complaint. They were all triends, any just cause of compania. They were all who dissented from me were not only invited, but warmly urged, to reply. I was an entire stranger among you, with nothing but the naked truth and a few sympathising friends to sustain me, while the whole reight of popular sentiment was in their favor. Was the controversy unequal, on their part? Were

they afraid to meet me with the weapons which I had chosen? portant of dishonorable defence. Had my charges been unm year to founded, a refutition of them, under the circumstancause, ces, would have been most easy and triumphant. My while the answers opponents, had they been innocent, could have ac quitted themselves honorably, and overwhelmed their accuser in deep disgrace, without the necessity of resorting to those arguments which appeal on-ly to one's fears of personal harm, and which are

do our anti-slavery work. It is clean work, work which any honest man, any sincere and independent Democrat, or any high-minded Whig may do, and which every true patriot sooner or later must do. This we would make the test: will they in Congress, or elsewhere, if elected, do our anti-slavery work? It will be for anti-slavery committees and individuals, in their interrogatories, to lay out this work.

Never were the people of any country more ripe for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. We have marked, with surprise for a good work. Let we have have been in full communion with the press, the vast tyrants of our land, in Church or State, think to es

who are not afraid to die, even though called to meet their fate within the gloomy walls of a dismal prison, with no kind hand to wipe the cold death-sweat from their sinking brow; and they scorn a fetter on limb or spirit. They know their rights, and know how to defend them, or to obtain more than an equivalent for their loss, in the rewards of a martyr to the right. While life remains, they will speak, and speak freely, though it be in a 'Voice from the Jail': nor will they treat the crimes and the vices of slave-breeding priests and their consecrated abettors of the North with less severity than they do the crimes and vices of other marauders on their neighbors property and rights. Nor should the friends of freedom be alarmed at the consequences of this faithful dealing with 'spiritual wickedness in high places.' The mobs which it creates, are but the violent cantortions of the patient, as the who are not afraid to die, even though called to fected limb from his sickly and emaciated body.

The fact that my charges against the religion sects of our country were met with violence and outrage, instead of sound arguments and invalidating testimony, is strong presumptive evidence of the physical sufferings of the oppressed are dimintheir truth. The innocent never find occasion to ished, their mental ones are increased: and determine the control of the control o resort to this disgraceful mode of defence. If our clergy and church were the ministers and church of Christ, would their reputation be defended by drunken and murderous mobs? Are brickbats and rotten eggs the weapons of truth and Christianity? Did Jesus say to his disciples, Blessed are ye when the mob shall speak well of you, and shall defend you? The Church, Slavery, and the mob, are a queer trinity! And yet that they are a trinity— that they all agree in one —cannot be denied. Every assault which we have made upon the bloody slave system, as I shall hereafter show, has been promptly met and repelled by the church, which is herself the claimant of several hundred thousand slaves; and whenever we have attempted to expose the guilt and hypocrisy of the church, the mob has uniformly been first and foremost in her defence, But I rest not on presumptive evidence, however strong and conclusive, to sustain my allegations against the American church and clergy. The oof of their identity with slavery, and of their consequent deep and unparalleled criminality, is posi-tive and overwhelming; and is fully adequate to sustain the gravest charges, and to justify the most denunciatory language, that have ever fallen from

denunciatory language, that have ever fallen from the lips of their most inveterate opponents.

I said at your meeting, among other things, that the American church and clergy, as a body, were thieves, adulterers, man-stealers, pirates and murderers—that the Methodist Episcopal Church was more corrupt and profligate than any house of ill-fame in the city of New-York—that the southern ministers of that body were desirous of perpetuating slavery for the purpose of supplying themselves with concubines from among its hapless victims—and that many of our clergymen were guilty of enormities that would disgrace an Algerine pirate!! These sentiments called forth a burst of holy indignation from the pious and dutiful advocates of the church from the pious and dutiful advocates of the churand clergy, which overwhelmed the meeting wi repeated showers of stones and rotten eggs, and eventually compelled me to leave your island, to prevent the shedding of human blood. But whence this violence and personal abuse, not only of the au-thor of the obnoxious sentiments, but also of your own unoffending wives and daughters, whose faces and dresses, you will recollect, were covered with the most loathsome filth? It is reported of the ancient pharisees, and their adherents, that they stone tephen to death for preaching doctrines at war with e popular religion of their times, and charging the popular religion of their times, and charging them with the murder of the Son of God; but their successors of the modern church, it would seem, nave discovered some new principle in theology, by which it is made their duty not only to stone the the best of the service of the servi

The violence and outrage on the part of the church were, no doubt, committed to the glory of God and the honor of religion, although the connexion between rotten eggs and holiness of heart is not very obvious. It is, I suppose, one of the mysteries of alleries which have been approximately and the suppose of the mysteries of alleries which have been supposed to the mysteries of alleries which have been supposed to the mysteries of alleries which have been supposed to the mysteries of alleries which have been supposed to the mysteries of teries of religion which laymen cannot understand vithout the aid of the clergy; and I therefore suggest that the pulpit make it a subject of Sunday discourse. But are not the charges here alleged against the clergy, strictly and literally true? aintain that they are true to the letter-that the clergy and their adherents are literally, and beyond all controversy, a 'brotherhood of thieves'—and in support of this opinion, I submit the following con-

You will agree with me I thisk that claushelding involves the commission of all the crimes specified in my first charge, viz: theft, adultery, man-stealing, piracy and murder. But should you have any doubts on this subject, they will be easily removed by analyzing this atrocious outrage on the laws of God, and the rights and happiness of man, ies or not, I will not here express an opinion; but that it is the sum of at least five, and those by no means the least atrocious in the catalogue of human berrations, will require but a small tax on your patience to prove.

The First of August at New-Redford. NANTUCKET, 8th mo. 14, 1843.

FRIEND GARRISON: attended the picnic at New-Bedford that was

British west indies. It was a grand anali, and did great credit to the colored people of that place. There was a procession formed at the Baptist meeting-house, where they met for that purpose, and marched through the town to Blackmer's Grove, a narched through the town to Blackmer's Grove, a distance of about a mile and a half. They number d, as near as I can judge, about three hundred, about an equal number male and female. Their dress was very neat, and attracted much attention. The males, most of them, were white pantaloons, and the females were mostly dressed in white, in told by the most simple and becoming manner. They were led by the Wilberforce Brass Band, a company of They men that have been practising for me, and play exceedingly well.

The streets through which they passed were crowded with spectators, and they stood as it riveted to the spot, and looked on with amazement to see witnessed in the streets of New-Bedford, and the of the respectability of their ed citizens, until seeing them come out togeththat the leader, or the moving spirit, was a towns-man of mine; with no office, only called upon by all, with the greatest confidence, and the care was Nathaniel A. Border

but the 800,000 slaves did not invoke Heaven in at lencing in new land. Dearts conclines to bear the subjects were all redeemed from slavery. Ladies and gentlemen, we do not want to share your fortunes, for there are flowers growing that will subject to my heart sometimes to hear the subjects were all redeemed from slavery. Ladies and gentlemen, we do not want to share your fortunes, for there are flowers growing that will and a subject to my heart sometimes to hear the cattle tearing and trampling down my plantains and things. We have been here 17 years come next May and Lohn (tother is down to Plaisance, is fortunes, for there are flowers growing that will make wreaths for the colored man's brow, only give and my son John (t'other is down to Plaisance, reciting dialogues, poetry, and singing songs suita- down to the river to wash their clothes, with not ble for the occasion

The citizens were then addressed by James B. Congde, Burbanks, Clapp, Russell, Johnson, and others, after which they adjourned to meet at the new town hall at 7 o'clock.

There were hundreds of citizens down to the

grove as spectators, on whom the speeches will have a lasting effect; and among them I understood were two slaveholders, that heard the song of jubilee were two slaveholders, that heard the song from some of the most beautiful voices

one just suited for an out-door celebration.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, SEPTEMBER 1, 1843

Condition of the People of Colors-Emigration From the first agitation of the anti-slavery question by Garrison, upon the basis of immediate, uncond tional emancipation without expatriation, the condibut steadily improving. Slowly but surely the projudice against color is wearing away under the co tinual testimony of the words and of the lives of ab olitionists. The actual sufferings of this excellent

but outraged and insulted portion of the community, are, however, as great, probably, as over: for with light and hope comes a keenness of sensibility which had less place amid the darkness of benumbed despair. nation is thus providentially aroused in their minds to seek for the annihilation of the cause of all their sufferings-for the abolition of slavery.

In the mean time, various means and methods ar adopted by them individually, in the hope of lightening that pressure of calamity with which their tyrannous brethren load them down. The question constantly arises, whether its burden is lessened by that esprit du corps which calls Conventions, sup ports periodicals, and sustains churches, schools o colonies, exclusively for men of color, or whether would be wiser to disregard and suffer to die out, a fast as they can be replaced by something better, all things founded on this distinction of the skin. When to continue, and when to suffer the extinction of these temporary lines of separation, lies with our colored countrymen, and with the increasing body of ab-olitionists. Thinking, as we do, that a great practical principle is the only fit ground of union, we have no hesitation in wishing that all men of color, and all abolitionists, were so deeply engaged in promoting the principles of freedom, that both would, of necessity, forget that distinction without real difference, on

rage has been perpetrated. How long shall the mere shade of the complexion varying from the poles to the equator, with every degree of latitude, be made the pretence on which to found a system of cruelty and wrong, the very shadow of which darkens the whole lives of hundreds of our countrymen?

account of which so much of horrible wrong and out

As a general rule, we cannot but advise all aboli tionists, of whatever complexion, to do nothing to perpetuate distinctions founded upon it; leaving it where it of course belongs, to the judgment of each individual, to decide as to what circumstances may demand an occasional deviation from the rule.

Our colored countrymen often resort to emigrati as a means of relief from the sufferings incident to their condition here. I have been very frequently asked by them my impressions of the expediency of emigration to Haiti; and I will endeavor to answer impartially; first stating it to be my wish that they should remain here, in the land of their birth, unnaturally as they are treated; in order that, through the efficacy of their sufferings and sacrifices, united with those of the white abolitionists, slavery may be abolished, and prejudice lived down. A plan of emigration to that delightful island wa

set on foot during the last years of the administra-

tion of Petion, and the first of those of Boyer. It was first moved by a publication of the Hatian Constitu tion, with a letter on the subject from Inginac, by an American gentleman, Mr. James Treadwell, who has been induced by the prejudice against color in the U. S. to seek a refuge from it in Haiti. The Colonization Society, which had by this time found that the material for Liberia would be wanting, seized the idea as the next best for getting rid of the free colored population. It ought to be stated that the South seems not to have acted directly in the premises The emigration was promoted by a meeting of New York city colonizationists, Dr. Jonathan Wainwright, Jonathan Goodhue, Esgrs., and others, who directed their Secretary to correspond with Boyer. The result was, that Boyer sent an agent, the citizen Gla ville, with proposals to furnish as many as should choose to emigrate, with a passage gratis, land for and examining separately, the elements of which it each, and four months provisions, till their lands composed. Wesley, the celebrated founder of should produce the first crop. As many as 13,000 each, and four months provisions, till their lands the Methodists, once denounced it as the 'sum of souls, it is estimated, (this estimate is too large, all villanies.' Whether it be the sum of all villavilla- think; 7000 or 8000 is as many as actually emba ed,) principally from the Atlantic cities, took advantage of this offer. If I were asked to describe th country they went to, and to give my opinion of the prospects of an emigrant, I should be obliged to use the very words of Inginac and Glanville. It is the most beautiful country my eyes ever beheld, and of an unexampled fertility. 1 n year of grains and provisions. The latter time in Having been very busy, I have not had time to transcribe this, until perhaps by some it is almost forgotten. I have now snatched a moment for that rich tropical fruits—pine apples, oranges, &c. The island is for the most part healthy-the alternation of sea and land breeze temper its heat-the moun gotten up to celebrate the First of August, or the anniversary of the emancipation of the slaves in the British West Indies. It was a grand affair, and did for being the source of streams numberless and sweet, which intersect the country in every direction. O no region on earth can it be said that there is no sor row there, but the succeeding lines of Burns' beautiful song are perfectly applicable :

'There's no cauld or care. Jean :'

and for at least nine months in the year, 'the day is aye fair.' How the emigrants found it, will be best told by themselves, of whom I conversed with hun-They were all satisfied with the conduct of the government towards them. It kept its word. They were all satisfied with the climate and the soil. 'I is not to say, but it is the best country in the world for poor people,' is their universal remark. '1 came he novel sight; for such a sight was never before out, says Mrs. D. with my husband and two young

sons. We had always lived in Philadelphia, and we left good rooms in a four story house, and I was al colored citizens, until seeing them come out together in this grand procession. Not a lisp of disapprobation was heard from any one, but a continual low buz as they passed along—that is fine! that looks fine! and such expressions. I felt flattered when I come to look at what we had to do. My husband was ambitious, and worked too hard to get the I looked on the moving of the procession. I saw the leader, or the moving spirit, was a townsget our living out of the ground, for the government care couldn't maintain us forever. He was not used to seemed to be on him, by general consent. That farming, and he took sick. They all told us we mustn't was Nathaniel A. Borden. At the grove there was a long line of tables set, with every thing that the market afforded, and the greatest plenty for those who wished to partake. The exercises of the day were commenced by the strangeness of every thing,—but he died. Ah! the bare home-sickness killed abundance. The boys of the Dialectic Society, by whom he had been did the best they could, and I took the hos too. But chosen to make the opening speech on this occasion. His speech was manly, pointed, and replete with eloquence. He said—'The most ardent wish of the slaveholder has been to keep us in ignorance; but the 800,000 slaves did not invoke Heaven in the slaveholder has been the form of the slaveholder has been to keep us in ignorance; but the 800,000 slaves did not invoke Heaven in the form of the boys got large value. I would to Heaven that Great Reitain's cattle tearing and trampling down my plantains and things We have been here 17 years come next May, the French part) has got a nice tobacco field, and w him an opportunity.' He was followed by a number of others from the same Society, male and female, are doing well. But dear me! to see the females go thread on except just round their middle, and sitting

Philadelphia. 'We were comfortably off in the world, and had nothing to complain of but the prejudice. My husband was head waiter in a great hotel from some of the most beautiful voices that ever sounded before an audience; and it is to be hoped that it has touched their hearts, that they may think of their unholy traffic, and unloose the bonds, and tet the oppressed go free. The weather was fine, for it was a dry, cloudy day, one just suited for an out-door celebration. R. was when a little child was torned I gave it a little one just suited for an out-door celebration. R.

what are you striking that white child for, you ger ? If I had you in South Carolina, I'd above, you'd lose your neck for your impudence. heart! how I felt! I was a nigger, then! say, nor do, nor think as other folks did! could forget it, nor put it out of my mind. the first time, but such things came the first train, out such mange came once eater that. I tensed and worried from that us ter that. I tensed and worned from that has when this opening to Haiti came, I urged; band to take up with it, and we come off w family. After all our things were on bos thought came into my mind- Here we and all-well, what kind of schools, or or religion, shall we find there?' It was to draw back; but I would warn all it leaving their own country, to think of it too late. We had to see them grow up wit cation or teaching. We brought some books n but there's a very bad insect here, the woodit got to most of them, and eat them up. Then husband got discouraged. He had naver to the working on land. I was proud, and did o come down, as I had always lived well at h but I took the hoe, at last, and we rubbed on times I came into town to nurse the strangen would sometimes be taken sick here ; I hated of being a servant, when I had expected to h the grandees; but I saw I was doing good to and myself too, and so that notion were off. The last we got a minister. He was from England, mi was no prejudice about him, and he teach two days in the week, and them that com will not find things so hard as we did. But great drawback not knowing the language. But people was very kind to us-very. They did en thing they could, and the government did ere thing it promised. But many came out with thought than I had. They really believed that was so fine a country as citizen Glanville as tile, so healthy, no winter, oranges and nin like potatoes, and all that, that they could live out work. Now it could not be so, you know, that all that Mr. Glanville had said wag rue. Ify raise four crops, you must plant four crops, and a be you can't get a market after all. That's acc as where you happen to settle, and the condition roads; and as to the health-it is health about Port-au-Prince. But hundreds of our pr ple laid right down and fretted themselves death-and some went back. I really belief they all expected to be made officers and go. ernment men. But you may see that was nich ly, had they been ever so smart, not knowing the lan guage. You soon get so used to oranges and plates. ples that you would give more for a beet or a potation But I don't knew why, they don't seem to do we hereabouts, except the sweet potatoes-pleaty of ther -yams, rice, bananas, and all sorts of ground proons. There was another thing the first com it hard to get over. They had all been brought up in cities, and however poor, were used to tea, and sogn and cream; and I think our people set more by sac things than others, because they are kept down and not allowed to look forward in a way that would take their minds from such things. Well, they missed these dainties. Loaf sugar is a dollar a pound, and a man's day's work don't come to more. And syrup's not cheap. They looked back to the flesh pots, I can tell you, such of them as had been brought up to think so much of eating and drinking. But they forgot all the disagreeable things in their own and remembered only the pleasant ones. I went to Port-au-Prince first, but here at Porte-Plate, is the place for Americans. We've tried the whole island pretty much, and here's the place. The French

Haitians can't bear foreigners, but the Snanisrds am

French Haitians.

very fond of us, and like us better than they do the

Mrs. ____, had got used to the country, and liked

at last, though she had had many a sorrowful,

nomesick day. 'Twas a good country. But people

that come, ought to look out to get a good title to theeir lands, and that's more than George Kinsley can give them, for I know he has not got a deed of his Port-au-Prince, the other day about it, to see the Pres ident, and he did'nt get to see the President, either John and Richard, my two sons have got a counque up at Cabaret, but see how they will be, when some ody wants to buy it of George Kinsley? All the little trees, and houses and improvements, all com fortable just to their minds, can't be taken up and car ried to another counouque. They ought to ha bought, see, and they would have bought, only the I thought we should maybe go back, and I would not draw for my money. My money was what Mr.-left me and his children. He said he would'at have had it, but for my economy and good management. And though he could not make me his wife, became a nigger's counted nothing, yet, he did what he could. He left a sum of money in the hands of a gent in New-York for my use. When he died, I did not feel safe, though I was free. The planters in our neighborhood were unsafe. Next to us was Mr. -and next to him Mr. Tommy ----, on the -- it er, about a hundred miles from Savannah. Mr , what shall I say? He was just like a devi for cruelty and vice. Never a handsome quadroo girl in the whole country that he did'nt buy up-mat ried or not, it made no difference; and if one they call a kind man, would not sell 'em separate, he'dbuy both-send the man to the field, and keep the woma close, where he should never set eyes on her sgain. How many of his people he has killed in rage an jealousy! He was mad with one, who begged him for some seed peas to plant. I'll give you seed peas, said he, and fired his pistol. The poor man dropped and he had him dragged off and buried. Grave enough upon his place. One very handsome woman, he bought and separated from her husband. Ske did n know she was in a family way. In due time, her chile was born, and it was a dark one. His rage knew to bounds. He seized her, and stabbed her in the beat and kicked her, and had her thrown out of door Jead. You look as if such things could'nt be in Amer ica. Such things won't be scarce, as long as a n groe's word goes for nothing. Dozens of w there are to one and another of his murders, b they're all colored, and so he s safe. They ca prove upon him. He married a widow with daughter, in Carolina, and when he got his finger into the property, and had had two boys by her, he can off with them and her daughter. The daughter corrupted, and whipped the boys to make then her mama. He was like a beast; all over his place, the mothers and daughters would be living with the brothers and sons, and often, both kis children in the same cabin! Oh, they think nothing of that. The poor people hated it, and they hated him. But what can such poor creatures do? They're altogether in his hands. If there was one word of resistance, would have 39 in the morning, 39 more at noon, and 39 more at night, and then rum and pepper into great gashes. Women in a family way, could'nt e cape him. He had a hole dug, and had them laid over it on their faces, and their clothes tucked up round and whatever became of the woman, he was almost sure to save the child. He told them they should'no presume upon their situation. You may judge I did at feel safe in that neighborhood. It is against the last there, for us to be free at all; we are not allowed buy ourselves. But there are kind people here and there, that will let papers be drawn out in their name, and take a slave's money and buy hin with it of his master, and never trouble further. Their asme protects him, and he lives as though he was free. So it was with one of our neighbors,-a handsome, industrious, young man, with a wife just as good as he was, and just as handsome. I was often in to 'em. Thriving and comfortable, happy creatures, wit their little family growing up around them. One morning, I was walking past there, and as I come

* Farm-little cultivated spot.

ld'at swallow that's on me n and a heavy one drep, and John an of no use, so I trie so happy as you ar you and protect looking like death dren were ready ing late to brea n, says my daughte. take care of you, wan is got somethin topped to comfort h mentioned 'Liza' there was a crowwe heard 'Liza fe les. I never her after, they brought and him. They to d from there to Ne ne his business as his property in . I won't stay he free. And I gathe agent in New-Y. whatever you dec ever. Says he friend's blood suffi from New-York, yer in the steam-b wherever we me o's a cloud, -gu k here, better this atmospear on't think we can And here we a and were very ittle use of a trade Tobb I had drawn for ne, for I suppose i with seven chil ry exertion to b oking after me a culd get my sister. --- wa ed taking her ou it should be done. et suppressed an etails of the al the had I been writ not strike out sue very as well as of Il give the experie nd; and who rea

HOLE NUMB

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ster, July 4, 184

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them. One as I come HOLE NUMBER, 660. is called to me. John was sitting at the le, and complaining that Eliza would'nt Why, Elizo, said I, what do you stand staring band for? sit down and take a cup of cofd'at swaltow it, says she. I never had hat's un me now, without some trouble da heavy one this is to be. She looked matter over to 'Liza Swan's?

and John and I fell to loughing at her 180, so I tried then to comfort her up toppy as you are here, with such a man to g and protect you both, as you've got, it's liza declared she could'nt help it, and I ing like death, holding on to ber hips. e ready to scold me when I got ate to breakfast. Lucky you've got my daughter, (the one you saw yesterto care of you, mother. The coffee 'd 'a stone. Where a you been? Poor got something a nother come onto her, comfort her up. We could just see we stood ; and Jane looked over ned 'Liza's name. Why, says she, crowd standing round the door, rd Liza fetch a scream -you might I never heard such a sound. And a her brought John out with his hands They took him right off to Savanse to New-Orleans. The man that business with his first owner, had ill his creditors were down upon him. is property in law. Jane, says I to my stay here an hour. I am free, and And I sathered up all, and went to Mr. nt in New-York. He was a good man. ever you decide to do, I'll help forward if, since Mr. --- 's death, that he was Says he, depend upon 't, I'll never d's blood suffer, but I advise you not te New-York. This was at Brooklyn. the steam-boat that morning with my sherrer we moved, I'd hear men saying, gis a doud, -guess it's going to rain, -or this atmospear. Says I to Richard and to't think we can stand this. It's enough to nto our graves. Says I, we'll start right off And here we all are. Richard and John and were very industrious at bome. But use of a trade here. The ground's all ; had drawn for my money to buy their for I suppose it will be trumped up very to be had at all. My grief is, that I've with seven children there yet. Mr. exection to buy her for me in his life ther he married a white lady, he did'nt king after me and the children. But he idgel my sister. The owner said he mis-Wr. --- wanted to make a lady of her, at thing her out of the field; and he had

not suppressed any of the more horrible and sails of the above relation, as I should had I been writing for critics merely, and and women. And as It came in my way, edrike out such parts of it as are illustramy as well as of emigration. In continuagive the experience of the highly educated ican, who finds himself a stranger in a and who realizes for the first time that color is no more a bond of union belaitians and the colored emigrants of other the absence of it is a tie between the Aman and the Bostonians .- M. W. C.

Isaac Leavitt.

is to meet for the final decision upon both of this wretched man, the victim of es, on the 22d of September. The very w verdict he was condemned, have petiunutation of punishment. Wherever known, the same feeling is manifested : it effort or excitement, thousands of petirhill, on three days' knowledge of the 1400. It is well that a horror of taking huin this case is not confined to Plymouth The whole State must share the guilt of the if it takes place : and the whole State to evert it. Let every friend of humane this paragraph reaches, remember that and Councils need the aid of humanity to rectitions till the 22d.

e great body of the Commonwealth deisters' hips to stend away their brains, a man of life for the consequences of Let every man and woman worthy the selves to save the Commonwealth and shame of this one execution, and emonstration to the next Legislature, p that relie of burbarous ages, the galmmonwealth. The rack, the stocks, post, the pillory, are removed. Let not aber the ground, and cast the blight of morality by calling up emotions of the idea of one helpless being, fit subsion, ruthlessly strangled by a whole ly-most guilty in this-that being d of the wrongfulness in this instance at ul punishment, they do not speak out by of humanity that Governors and ot mistake, but may confidently ven-

The Voice of Duty. idinered at the Anti-Slavery Picnic of

77, July 4, 1843. By ADIN BALLOU. trath could hardly be compressed into than shines in this noble discourse. was never expressed in words than ery line. We cannot select from it. precious. Will Mr. Ballou be so the General Agent of the Liberator here exists any reason why we may entire? A few copies only, are for Slavery Rooms-25 Cornhill, while es ought to be laid in pews through culated gratuitously by abolitionoches, steamboats, raiiway cars, and re human beings meet. m. w. c.

TESTION OF COLORED PEOPLE, which by on Tuesday the 21st ult. contin-Friday evening. All the nonand several of the others were delegates. The object was to derate the condition of their race. e says the proceedings were every and exhibited much talent. An adod people was adopted, making a on for action in the great cause of d self-advancement, and showing that their debasement may be removed bler. Mr. Beman of Philadelphia pro

Almanae for 1844.

for 1844 will be published, and ready early part of September. Price \$3 per hundred, and 6 cents for a irs are requested to be forwarded -d. S. Standard.

Kelley's post-office address will be,

THE CONVENTIONS. Letter from Sydney Howard Gay.

JEFFERSON, Ashtabula Co., Ohio, } August 13th, 1843.

om passing a few weeks with my friends, the agents, the mildest and most inoffensive language. It was who are attending upon one of the series of 'The Hundred Conventions,' with a hope that some little service might be rendered the cause, and some relief our Eastern friends for his labors in Lowell and elsegiven to those who intend devoting themselves for the where, the past winter, and who brought a strong six months to come to this work.

passed through New-York, and are now in Ohio, where we have held two meetings, of a day each—one ed to be an abolitionist, and has, we learned, sufferat this place, (Jefferson,) and the other at Ashtabula ed some persecution for his anti-slavery, for which he But the account will be given of them in due course. bas my most aincere commisseration; for never, judg-Let me first finish with the New-York Conventions, ing from the display that day, did a man deserve less

eca Falls, was at Batavia, which, for several reasons, a better specimen of attempted clerical tyranny, and was omitted. We reached Rochester, therefore, on bitter, unmanly treatment of opponents, than was pre-Saturday, the 5th, and found the Convention of the sented in this person. He seemed to think himself other series, then in session, in the Bethel church. The whole of that evening was occupied by George cencies of debate, by which other men are governed. Bradburn, in one of his able efforts, to which a large We think, however, the sympathics of the people audience listened with undivided attention. It was were for the truth, at last, and that new organization the wish of the friends in Rochester that the meetings embodied in this Mr. Bridgman, and attempted to be should be continued the next day, (Sunday,) and as amuggled in through Emancipators and Liberty no other places could be had, the appointment was Presses, has not really stood in the way of the promade for assembling in the public square. The meet- gress of the cause at this time, but has been rather ing, I understand, was a grand one, and very fully at- defeated in its machinations. Remond lectured in the tended, and by that class of the people especially, town in the evening, according to previous arrangewho are branded as habitual Sabbath-breakers, and ment, though the appointment had been nearly fre

day morning. We were welcomed to the place by in all the greater numbers, to learn what it was that Messrs. Robbins, Mead, and others, the first of whom is the only abolitionist in the place, who is not also a a trick. Lockport has got something to reflect upon Liberty party man. We met other gentlemen of the for a little while, and the Liberty party men will, I same party, who attended our meetings constantly, hope, look into this matter of new-organization and and some of whom were well disposed towards us. third party conjoined in Massachusetts, and probe its and some of whom were well disposed towards us. Perhaps I should rather say that all were ready to rottenness. Much of the material of that party in give us the right hand of good fellowship, and bid us Lockport, and elsewhere in New-York, is too good God speed! had they been left to act out their own and too true to be under the guidance and control of anti-slavery feeling, unbiassed by the base insinua tions, and contemptible course of conduct pursued by others, whose position, as Liberty party men, gives them an influence over the honest men of that party in Western New-York ; an influence as much abused as it is wholly undeserved.

You are aware, of course, that articles have appeared in the Liberty Press and Emancipator, warnng third party men in New-York to beware of the 'Hundred Conventions.' These articles, especially that in the Emancipator, were filled with downright unblushing falsehood, and Joshua Leavitt, or his pro tem. cannot but have been aware, when the article in port meeting, not only because I thought it would be question was being written, that he was then and there, with malice prepense, writing more than one as a lesson, which to younger abolitionists, who think positive lie, and this, too, from the basest motives that the matter of old and new organization all nonsense the human heart could conceive. He was endeavor- might be of service. We passed a day and a half a ing, in fact, to put off the day of emancipation, to de- Niagara, and were indeed refreshed in body and in but the people from hearing on the subject of slavery, spirit. It was true rest to see and hear the rushing to blind their eyes and close their ears, to the claims of its mighty waters. If we did not learn there any of our holy cause, for which he professes so much new lessons, we conned over in newer and stronge love, lest somebody should come to the conclusion lights, some old ones, which will not unfit us to work that third party is not the best instrumentality that in the cause of God and humanity. can be used for the slave's redemption! Or else, what is still worse, he is so ignorant and so careless of the effects of his action, that he will say what he knows to be false, regardless alike of the slave's cause, and character of those of whom, on certain points, he can which I long to write about, under this date, must be know nothing, only because he bears an old grudge deferred till another time. This letter is already too against somebody. Out upon such anti-slavery. The veriest pro-slavery priest in all Southland is worthy of admiration in comparison.

At Seneca Falls, third party men kept away from our meetings, warned, no doubt, by the cry of their overseer. But at Lockport, we found a feeling of hosgood faith, disposed to meet Liberty party men as abolitionists, and somewhat prepossessed in favor of Lockport, by the character given us of it by Abby ers, Messrs. White, Monroe, and Gay, have kept you a Liberty party organ, of the Lockport men, (many of friend, E. Quincy, in the Liberator from others ;

'Fit body to at head.'

we were said to be.

among the people of Lockport, and only wanted some definite direction to show itself in action. To all very elergymen in Boston, and the assertion declared see letter of Mr. Gay.] to be an attack upon third party leaders in Boston, (Leavitt, Colver, &c., &c.,) which third party men bere were bound to resent. Remond, in answer, revery, when a warm and somewhat protracted discusforred to Colver's course in relation to the Fancuit Hall Latimer meeting. This led to a short but very and Prudence, opposing very strenuously, and Messrs. animanted debate, in which the Lockport men, or rather a few of them, assisted by a Mr. Noble, of Albany, who happened to be present, declared that an attack hed been made upon Liberty party, and that frank, honorable and truly liberal spirit manifested in their confidence could not be shaken by any such his sojourn and attendence on meeting in Massachuattacks. A protest was at once made by one of setts during the last winter, and those friends who us against the gentlemen assuming for themselves the position of the injured party; we declared the Church and clergy, will be pleased to learn that that that position belonged to us; that we were the party attacked; that we were thrown there upon the defensive, and we should defend ourselves; we were ready, if it was desired, to open up the whole subject of old and new organization, to show the character of third party in Massachusetts, or to discuss the expediency of Liberty party in New-York. Perhaps the gentlemen who assumed to themselves the character of injured innocents, were convinced that they were wrong; perhaps the subjects on which we declared ourselves ready to meet them, were not such as they cared to discuss; perhaps they feared that Massachusetts new organization was hardly the immaculate and heaven-born cause that the Emancipator would persuade them it was; or perhaps, which I really believe to be the fact, with most of them, they felt that pectations of our opponents. there might be some mistake in the matter, and that

audience guthered together to listen to Monroe.

touching the church. It is effect declared the connection between the southern church and the northern, that the latter was a participant in the guilt of the forthe friends generally, I remain, very truly, mer, and that neither was, therefore, the true church.

The resolution stated this, which abolitionists have Dran Parent -- You are aware, I suppose, that I for years acknowledged to be a self-evident trath, in discussed quietly, and without any excitement, by ourselves, and Mr. Pickard, well known to some You will see by the date of this letter that we have side, a Mr. Bridgman, a Presbyterian clergyman hand and willing heart to the work. On the oppo beginning where friend White left them in his last to be persecuted for such a cause. That he should render himself liable to dislike, from those opposed to The next appointment, succeeding the one at Senimmoral persons, by the religionists, and who are so, precisely because the church has failed always to meet the key of the meeting-house, to prevent a meeting. Somebody however got into the window, and opened Our Convention commenced in Lockport on Sun, the doors from the inside, and the people poured in

> and who, no doubt, are as ready to do it again. So ended the New-York Conventions. Having been there but a few days, I am not qualified to speak with confidence of the character of the anti-slavery of the State. But this I may say, that, notwithstanding the difficulties from various quarters which the agents have had to encounter, great good has been done, and that fruits of these Conventions will b seen for a long time to come.

I have already written a longer letter than I ough but I wished to be particular in regard to this Lock interesting to you, and other friends in Boston, but

We are now at the house of the Hon. J. R. Gid dings. The reception we have met with-the meetings we have held here-the character of the anti-sla very in Ohio, at first sight-and many other things long.

Truly your friend, SYDNEY HOWARD GAY.

Letter from Charles Lenox Remond. WESTERN NEW-YORK, BUFFALO, Aug. 12, 1843.

Kelley. We knew, moreover, that third party in N. informed of our principal movements, I take my per York, was frequently a very different thing from that more for the purpose of making good my promise pitiful abortion of a 'mother of harlots'-a corrupt than otherwise. Our appointments, you will perceive, pro-slavery church,-known as third party in Massa- have been tolerably punctually kept in this State, and chusetts. We supposed, therefore, that if we should with the exception of Albany, have all been much hen to do their duty in this case; and be at issue at all with Lockport anti-slavery, it would better attended and more interest awakened, than be simply as to the expediency of a third party, pre- anticipated, considering the means and measures used suming that we were already at one in all great es- to prevent the people from coming out. I find many sill sastain by its warmest approbation, sentials, and that they understood us, as we thought apparently unhappy, and others affect to be shocked of this unfortunate man, there are not we understood them. But Leavitt's paper arrived the at the remarks reported to my account, on the Liberty few who desire blood for blood, and same morning we did, and having the confidence, as party in New Bedford, not long since, by our worthy Cation. The time appointed for it, is whom, we doubt not, are ignorant of the original Patriot and Liberty Press have opened their columns plember. Let not legislators who hesiemen of the privilege of putting a devil
in the course of debate, that the articles referred to
report is a correct one, since I have in no instance had kept away many persons. Worthy followers of disclaimed it. Now I confess I am amused at the worthy leaders! they refused to learn from us the sensitiveness of the gentlemen on this subject, and character of our anti-slavery, but took it upon trust who manifest large courage in their fulse statements, and more contemptible comments, but not enough courage to write over their true signatures, otherwise It was not so with all, however. Some came ready to I should have noticed their 'Liberty party' highnessdo us battle; some came, perhaps the most, in good es at an earlier day. Though I did not use, without faith to judge of us for what we were, and not what limitation, the language attributed to me by Mr. Quincy, yet as I don't know that I differ from the view Early in the meeting, the question of a remedy for very materially, I am willing the anonymous writers the evils of slavery arose. 'We acknowledge,' it was said, 'all you assert, but what shall we do about it.' It was asserted, (in an audience of thirty people, by by adding that I differ some from our friends, in their the bye,) that the anti-slavery sentiment was strong idea that Liberty party in New-York differs so very widely from that of the same name in our State. For instance, I heard much of Lockport : in fact, my this, the answer was obvious, and was given accordingly. All this was a sort of bye-play, which showed itself in the first morning; showing also a smothered feeling, created by causes before referred to, striving for utterance. In the latter part of the afternoon, the same state of things arose again, and reference was proved guilty of holding and advancing doctrines irmade to an assertion of Charles Remond's at some reconcileable with genuine anti-slavery, they being former Convention, that there were but two anti-sia- judges. But I was disappointed. [For particulars,

Sydney H. Gay presented a very reasonable and sion ensued. Mesers. Bridgeman, Chace, Southworth Gay, Monroe, White, Pickard and myself, advocating, and here I must do Mr. Pickard the justice by saying his course was characterized by the same he acquitted himself in Lockport in the 'trial hour of truth struggling against error and sectarianism, in a manner not less worthy of his power, intelligence and eloquence. I regard him among the fuithful few and the poor slave is indebted to him for his unyielding advocacy of truth and principle. And I would not omit to mention our good and true friends Mr. Robbins, who presided over the meeting, together with Messrs. Mead, Kline, and Mott and family, the latter being the brother of our worthy friends, the Misses Mott, of Albany. My time will not permit me to add more than the intimation that our meetings resulted in much good, and in the advancement of free principles. The resolution alluded to, was lost by a vote of 27 to 18, being a signal victory over the ex-

Of the meetings being at this time holden by Doug there might be some mistake in the matter, and that we were not quite so bad a set as had been representative of the world's humanity; and he trust-sented. At all events, the matter for the moment rested, and we adjourned to the evening, when a full audience guthered together to listen to Monroe.

The next morning a resolution was introduced of this intender of the matter, and that the representative of the world's humanity; and he trust-within threw a volley of glass bottles; one struck smith in the face, and he fell out on the side-walk. By this time the police had arrived, and were attemptating to quell the riot, while missiles were flying from thus give themselves the lie.

Your obliged friend, C. LENOX REMOND. Letter from Elizabeth Pease. GUILDHALL HOTEL, LONDON, 30th of June, 1843.

company of Henry C. Wright in this wilderness city, that it is not worse, but cather better, than when w company of Henry C. Wright in this wilderness city, that it is not worse, but rather better, than when we and amidst the scenes of the sham World's Convention. The Convention did not contain him. I would have been sorry to have seen him in so hamiliating a position. He kept us, the excluded half of the world, company in the 'negro pew,' and we all agreed Dr. had examined the chest very thoroughly, he said these it was the most honorable place in Freemason's Hall. there was no active disease on the lungs—that the In my opinion, and I meet with numbers who agree in it, the Convention, which is just over, fell short of well it had made its attack there, as, otherwise, the first, both in interest and principle. And how was probable he would, ere this, have had ever could it be otherwise? Jusiah Forster and George symptom of consumption; that, if got rid of now Stacey, leading members of the Meeting for Sufferings, there was no danger; but he must speak little, and -which now stands before the world as followship. be very careful of himself for three or four months to ping pro-slavery,-are the leaders also of the London come, by which time he hoped he would be quit Anti-Slavery Committee. The Meeting for Sufferings, well again. I told the doctor exactly how he was alias the before named individuals—in the first instance, declared the Indiana anti-slavery Priends not begged his candid judgment with respect to his re to he members of our Society. The Yearly Meeting- maining in this climate. He said, he saw no reason the echo of that body-said ditto, and refused to re- to doubt the safety of his remaining. I know how ceive the address of the anti-slavery Friends; while dearly thou lovest him, and, therefore, am sure that they received, read, and answered that from the pro-slavery portion of Indiana Yearly Meeting! And will be glad to learn that Henry sees the necessity this, without any subsequent step, so far as I can ascertain, for getting at the real facts of the case—that
is, for investigating the evidence on both sides, by
which means they might have been enabled to decide
which his heart is devoted. He has the sympathy of which body is the one deserving of fellowship; and the Society here have been rescued from the stigma under such a trial of patience. Nothing that I have which now attaches to it, of fearing to face the South, it in my power to do, to aid his restoration, shall be and caring more for the fancied interests of a sect, than wanting. I am anxious he should feel that he has for those of truth and humanity. We who unhesita-tingly atter our feelings on the subject, are told that and that, though I do not wish him to be ill for the we judge from one-sided evidence; while that which it pleasure of nursing him, yet I do esteem it a grea is stated has been received on the other, is kept from pleasure and a privilege to take care of him, now the is; and discussion is excluded from the pages of the he is ill. Friend,' by the very parties who lay this to our those who have once betrayed the cause of the slave, charge! That publication admitted a highly objecionable article on the subject, written by an American esident in this neighborhood, (one who was never known, I believe, to show his face in an anti-slavery peeting on the other side of the Atlantic, but in his takes his seat among the friends of the slave,) an rticle which deserves no better title than that of lecturing. I have been reating, to recover my lungs pro-slavery ; while the excellent replies of J. C. Ful- from disease. Have spent a few weeks in Darlinger and Joseph Sturge were denied insertion! Such ton, a few in London, two weeks at Lewes nea is the position the Society of Friends in this country Brighton and in that vicinity. A week ago to-day now holds, and from it the Convention received much came from London to Manchester. Attended tw of its tone. Some of the speakers from America, who meetings there with Father Mathene on tectotalism had the hardthood to allude to the Indiana secession, and to tell the things that they did know regarding our Society in that land, were unceremoniously Father Mathew told me he purposed visiting the topped by Josiah Forster,-the chairman, Samuel Gurney, and others, *- and a request was made by the there. It will be a strange sight to the posterity of former, that what had been said on this subject, might not be inserted in the report of the proceedings! though they had sat with the utmost unconcern nohile similar things were said of other bodies, and gow Emancipation Society on the 1st of August; and made no such request to preserve their reputation unsulfied before the world. If, however, any act has to do, (as I am entirely worn out by resting and qui ended to lower the Society in the eyes of other re- etness, I want to finish my work that I came to do ligious professions, it was this evidence of the sectaian spirit which rules its leading members; and the so,) I shall stay in Scotland two or three months

> about 35 delegates, had left, and all, except J. C. Fule ignorance of those who pretend to decide the learned their trade, and now are anxious to ing of justice, honor and independence. Oh! my their wit's end. Poor Peel! he is wholly incompeof the cloven foot of sectarianism. Surely, if there quicksands that beset it all around. Free trade is be one demon more efficient than another in estabup the sympathies-narrows up the heart within the in Durham as member of Parliament. confines of its idol-prevents it from gushing out in generous and loving emotions towards all mankindregards not man as man, as the image of Jehovah, the temple of the Holy One, but as what a sect or party has made him. It overlooks the divine image distinctions, which make him out as belonging to this or that section of the great human family. What, in short, is it, but a dethronement of the Sovereign of the Universe, and the substitution of an image of human invention to how down to instead?

> We have not seen much of J. Leavitt and A. A. Phelps in private. Third Partyism seems to be the idol of the former, as sect is of the latter. I never heard greater sophistry than was contained in the arguments by which they each sought to prove, that the U. S. Constitution does not sanction slavery. occurred on Sunday afternoon in Ann-street, neither They are driven to this point, of course, in order to of which is strictly correct, I wish, through your pajustify their political movement; but it is sad to hear per, to give a true one. men, who once took their stand on moral principle, talking of 'having grown wiser' by substituting po-litical action. The American delegates generally, especially Phelps and Blanchard, endeavored to make passed up and down the street, among them, 'Smith,' it appear, that Andover Theological Seminary, Cam- boatswain's mate of the 'Ohio,' well known in Annbridge, Amherst and Williamstown Colleges, and the Vermont University, and about a dozen others, were posite the colored sailors, Smith called our to them, anti-slavery institutions! Phelps said that a colored Get off the side-walk, you damned niggets,' and at man could be admitted to any of these, exactly on the same time advanced and pushed one of them off, the same terms as a white, and not feel any difference on account of his complexion! If this be the case, you have made rapid strides towards regenerating public opinion. But is it really so? We were repeatedly assured of the fact, but it seems incredi- struck him several blows, and tore his shirt off. The ble to me, since it is but the other day that the pro- colored man then got clear of him and ran. Smith slavery character of some of them, at least, was pro- then took hold of another. The two closed, and, verbial. A. A. Phelps also tried to palliate the state of the churches, in relation to slavery. He broadly

ommunication-and begging to be affectionately re- | ed it would send forth a world's protest against slavemembered to the several members of your family, and ry. I asked him afterwards, how he could call it th representation of the world's humanity, when the first step it took was to exclude one half of humanity from it. He said that, in his opinion, it did truly repre sent the world's humanity! I trust, however, the there is yet more humanity remaining in the world, than was represented by that sectarian and exclusive assembly.

I must now refer to the health of our beloved H C. W.—respecting which I cannot but feel considera

Thine most affectionately. ELIZABETH PEASE. Letter from Henry C. Wright.

LIVERPOOL, July 26, 1843.

DEAR GARRISON

It is now eight weeks since I've done any thing s United States next spring, to spend some months the Pilgrims to see him administer the pledge, and something new to Yankees.

I am now on my way to Glasgow, to meet the Glas and return to my home, if I may be permitted to de no less flagrant one given on a subsequent occasion by George Staces, when he objected to the issuing of an and spend part of the winter in Bristol and vicinity address to the churches-too clearly because he fear- and lecture. The way is all open in various parts o ed his little Zion would come in for a portion of re- the kingdom for me to lecture; but the climate i buke. Doubtless he felt that if the address were horrible, and I have a constant irritation on my faithful, this must be the case. When the address lungs.

was brought in, however, and found to be clear of any England is in a fearful state of agitation, and mus such objectionable matter, G. S. expressed his regret be more so. Elements are at work which must end at having opposed it!

No doubt H C W and a state way in which it was managed to obtain the sanction of the Convention was managed to obtain the sanction of the Convention was managed to obtain the sanction of the convention was managed to obtain the sanction of the convention was managed to obtain the sanction of the convention was managed to obtain the sanction of the convention was managed to obtain the sanction of the convention of the convention was managed to obtain the sanction of the convention of the c to the Third Party movement. It was brought up at they lick up four fifths of the revenue of the nation a late hour, on Saturday evening, when all, excepting But for these, four-fifths of the taxes might be instantly

ler, were absent, who would have spoken in opposi- Ireland is convulsed, headed by O'Connell. Nearly tion to it. The fact is, it was a most unworthy piece 40,000 hired cut-throats and assassins—the Queen' of imposition on British abolitionists, scarcely any of hired assassins, alias the Queen's soldiers, are nov know what Third Partyism means. Even Jo- stationed in Ireland, to keep the peace! Infatuation siah Forster, (I was told, for I was not present,) had Sure and certain way to make a civil war-what the to inquire what it was-(a fair sample, by the bye, of hired human butchers are all panting for. They have merits of old and new organization, and to sit in judg- it, i. e. CUTTING HUMAN THROATS. Thus ment on the fearless and long-tried friends of the does England keep the peace, by a dagger pointed at former)—yet George Stacey rebuked J. C. F. for exposing its real nature, and in conclusion expressed his tem, and the day is not far distant when the taxed and approval of it. Surely, such conduct on the part of starving people will raise a united cry against it. The deceived and the deceivers is repugnant to every feel- wheels of government scarcely move—the Ministry at dear friend, these are paltry and affecting exhibitions tent to steer the ship of state amid the rocks and fast becoming the political test of the nation. John lishing Satan's kingdom on earth, it is this. It dries Bright, the leading free-trader, was yesterday elected

But I am not able to write much now, except to keep my journal. I spent several days in the family of Georgo Thompson. It is expected that he will return from India in the fall, as representative of the king of Delhi, a native king of a small territory in India. in man, and fixes on some of the man-made, artificial I send this by Richard Weston, who returns by the steamer of the 4th.

May God bless you and yours, and preserve you all
Christian rest.

H. C. WRIGHT.

The Affray in Ann-Street.

[The following is communicated by a veracion ye-witness of the murderous scene described.]

Having seen several accounts of the affray which

About 4 o'clock, P. M. some colored sailors were

asserted that the religion of the country was not pro-slavery; while he admitted the General Association of Massachusetts, as a body, to be pro-slavery, yet he back into Forman's house. The others followed in, said that the great majority of the individuals and then began the general meles between the white composing it are decided abolitiontsts! Doctor Morrison made a good reply, asking to have the the former, overpowered and drove them out, and real state of the churches laid before them; observing closed the doors and shutters. During the affray in that the speech of Mr. Phelps seemed too much like the house, one of the white sailors was struck with a palliation of their course. A. A. P. persisted, however glass bottle, and cut badly, making a gash in the er, in the accuracy of his statements, in which he cheek. He fell, and was carried off by his comrades. was supported by Blanchard, and opposed (if I recollect right) by Johnson, from New-York, and J. C.

The mob without were shouting, 'Kill the niggers'—

Tear down the house'—and they commenced throwing stones, clubs, and other missiles, and broke in Perhaps they may be as accurate as another decla-the doors and windows. Smith rushed in, calling on ration he made—'This is a World's Convention, the

The police not being able to quell the riot, the bells were ordered to be rung, and an alarm of fire raised Mr. Forman, the master of the house, being at church, was sent for. The mob were breathing out threatenings against the colored people, and every colored person that appeared in the street was cruelly beaten,

ome of them nearly to death.

The mob having broken in all the doors and winlows of the house, and driven most of the inmates out, rushed in, and commenced destroying the furniture. While thus engaged, Forman arrived, and on attempting to enter his house, was struck in the fore-head by one on the outside, and he fell to the floor. Several kicked and jumped upon him, crying out, Kill the nigger.' They dragged him out into the gutter, and loft him senseless. Several white men picked him up, and carried him to the house opposite, ccupied as a sailors' boarding-house, where being refused admittance, he was conveyed to a suilors' boarding-house in Sun Court-street. The City Marshal, assisted by the firemen, having formed a ceridor of ropes around the house, took effective neasures to guard against further outbreaks. Great excitement prevailed, but nothing further serious occurred, though there were many threats uttered.

The publisher of the Herald of Freedem is requested to send his paper one year to 'Abner Haines, New-London Cross Roads, Chester Co. Pa.' and charge the same to C. C. Burleigh.

The Auburn Advertiser, in allusion to the age and services of this venerable public servant, says:

'We believe the age of Mr. Adams to be 76 on the 11th of last month; and having been (as hementioned in his address at Syracuse,) in public life at the early age of 14, it makes his truly a long public carters. At H Be accompanied his father to Europe, where he learned the French language; and at the time he was 14, a minister having been appointed to one of the northern governments of English and the consecutive of the northern governments of English and the security of the northern governments of English and the security of the northern governments of English and the security of the northern governments of English and the security of the northern governments of English and the security of the northern governments of English and the security of the northern governments of English and the security of th at the time he was 14, a minister having been appointed to one of the northern governments of Europe, who was ignorant of the language, young John Quincy was appointed and accredited by the two governments as his private Secretary, by whom all papers were translated, and all the other important duties of such office performed! From the age of 26 to the present time, no period of two years has passed in which he has not been in public life—and he has just been re-elected to a seat in Congress.

Mr. Adams in Albany. The reception of this pure statesman was just what it should be at Albany. Eight thousand bid him welcome, and his reply to their welcome touched every heart. We give the closing paragraph of his address:—

give the closing paragraph of his address:—
'Lingering as I am on the stage of public life, and as many think, lingering beyond the period when nature calls for repose—while I remain in the station which I now occupy in the Congress of the United States, if you, my hearers, as an assembly, or if any one among you, as an individual, have any object or purpose to promote, or any end to secure, that he believes can in any way advance his interests, or increase his happiness, then, in the name of God, I ask you to send your petitions to me! (Tremendous cheering.) I hope that this is not trespassing too far on politics. (Laughter and cheers.) I unhesitatingly promise to you, one and all, that if I unhesitatingly promise to you, one and all, that if I can in any way serve you in that station, I will do t most cheerfully; regarding it as the choicest elessing of God if I shall be thus enabled to make some just return for the kind attentions which you have this day bestowed upon me.

We are informed by Capt. Lane, of the brig Russin, which arrived yesterday from Trinidad, Cuba, that a Spanish Guineaman arrived at that port on the 2d of June, and landed her cargo, consisting of four hundred and fifty slaves. They were landed about five miles to leeward of the town of Trinidad. The vessel and cargo are the property of Don Pellro Blanco, Esq. the famous negro stealer. The vessel was overhauling and refitting with great despatch for motherr voyage. She would sail in about fifteen, days.—Jour. Com.

The late storm was uncommonly violent at Philadelphia, and farther South, commencing there on Saturday afterneon, and causing an immense destruction of property, and great loss of life. The rain began in Philadelphia with great violence, a little before 7 o'clock, and continued, with unabated fury, until a late hour at night. A short time had only clapsed, after it had begun falling in this manner, before the late hour at night. A short time had only elapsed, after it had begun falling in this manner, before the streets presented a flood of water, extending, north, and south, east and west. In some places where the currents met, high streams were thrown up to the height of four or five feet. In others, the water rushed onward in its impetuous course, sweeping every thing before it—overflowing cellars, and in some instances half filling rooms which were on a level with the street. A violent tornado occurred at the same time.

A' Cute Trick' of Ranaway Negroes.—The N. Y. Standard states that recently about twenty slaves, in the State of Maryland, took it into their heads to make a push for Canada. They met together in a. make a push for Canada. They met together in acommon band, in Baltimore county. They proceeded as far as the bridge at Havre de Grace, where they sent two of their number forward, to make the experiment of crossing. The gate-keeper refused to let them pass. The couple then returned to their companions; when after some consultation, they built a coffin of rough boards, put it on a bier and placed one of their number on it. Then, in a solemn funeral procession, they marched up to the bridge, and asked the privilege of crossing to bury their friend on the other side. The ruse took. The procession crossed over, and kept on the highway, till they got out of sight; they then took to the woods again, and resurrected their dead companion. So says a fugitive, who saw several of them in Philadelphia. They deserve their freedom, after such a successful 'operation' as that.

ANTI-SLAVERY FAIR.

ANTI-SLAVERY FAIR.

The Pawtucket Juvenile Anti-Slavery Society would inform the friends of emancipation, that their eighth annual Fair will take place in this village, Wednesday, September 13th. The proceeds of the Fair will be appropriated to the support of the Rhode-Island Anti-Slavery Office. Any assistance which friends from abroad may be disposed to render, will be gratefully received.

1. J. ADAMS, SUSAN SISSON, C. B. BLISS. SUSAN SISSON, G. B. BLISS, Superintending Committee, Pawtucket, Aug. 23.

TAKE NOTICE. New and Grand Invention. FRANCIS'S HIGHLY IMPROVED. MANIFOLD WRITER.

MANIFOLD WRITER.

By this wonderful invention, a letter and suplicate can be written in one operation, with more ease and greater facility than a single letter with an ordinary pen and ink.

To the mercantile, professional and travelling part of the community, this truly great invention is of infinite value, as it is a great saving of Tame, traveller and Expense. The principal advantage to be derived from the Manifold Writer is, that a copy of any document may be kept without any additional trouble to the writer, and without any necessity of using either an inkstand or a pen. The instrument used for writing is an agate point, consequently it never wears by use. For banks, insurance offices, merchants, men of business generally, lawyers, postmasters, editors, reporters, public officers, and all who may be desirous of preserving copies of their letters, documents, &c. with an immense saving of time and the satisfaction of having an exact copy of what they have written, this will be found invaluable.

Francis's Manifold Writer has been in successful operation two years, during which time the proprietor has had the pleasure of treatives the merginged many

Francis's Manifold Writer has been in successful operation two years, during which time the proprietor has had the pleasure of receiving the unfeigned approbation of all whose observation it has come under. At the late fair of the American Institute, the merits of the article were examined into by three of the most able chemists in the country, who pronounced it to be a very ingonious and useful contrivance, and not liable to change color by exposure to air, moisture, or chemical agents. Consequently a medal was awarded by the Institute.

Stationers and country merchants in general will find it to their advantage to procure the article, as they meet with a ready sale. A liberal deduction made to those who buy by wholesale.

Newspapers or magazines throughout the country, copying the above entire, without alteration or abridgement, (including this notice,) and giving it twelve inside insertions, shall receive a copy subject to their order by sending a paper containing the advertisement to the office of the subscriber.

LEWIS FRANCIS, 83 William-stret,

LEWIS FRANCIS, 63 William-stret, corner Maiden Lane, New-York

ter addressed, re-tire paper.

12 MS.—32 M or 37 Of at the two-capies will if payment be Latters and come

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LLOYD GAR

OL. XIII.

FUGE OF

readers will find Kelley's letter schusetts friends ell as Alias K., and mittled to our com ave no notion of the angle of the school of the sc

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For the Liberator. ESCAPE OF THE HUNTED SLAVE.

The following thrilling story was related at a lecture by a distinguished abolitionist. A worthy apostle of liberty, J. M. Spear, touched me on the shoul der, and observed, this would be a fine subject for with the suggestion, but can find no language that will do justice to the tale as related by the eloquen

Who is it that flies like the rush of the wind, O'er briar and brake, with the hunters behind? With looks of wild terror through forest and fon He springs o'er the catarnet deep in the glen. The hounds are at fault-he bas baffled the san

Securely he lies in the catamount's lair.

There panting, and thirsty, and hungry, and worn, Lies the fugitive slave who to freedom was born," Concealed till the shadows of evening appear, When again through the forest he springs like the dee He follows no path, but the bright Northern Star Is his lanthorn and guide on his journey afar.

Victoria! he looks for protection to thee, While his heart is determined to die or live free. Oh Thou who art mighty to rescue and save, Give wing to the feet of the fugitive slave! The morning had dawn'd, c'er the bright lake h view'd,

As panting for breath, by his hunters pursued, He sprang to the boat where the ferryman stood. But fainting, and speechless, and streaming with blood The boatman, astonish'd, obey'd the mute sign: He sprang to his oars-he pull'd hard for the line But bark ! there's a cry from the land of the slave Two horogines are asiling about a'ar the ways, -But the boatman pull'd stronger, nor answer'd a word He read his warm thanks in the fugitive's eye, As his boat skim'd the wave like a bird in the sky. Huzza for the slave ! the keel strikes-he is free

knee-His heart rose to heaven, his lips kiss'd the sod-For freedom I thank thee, my Saviour, my God! F. M. ADLINGTON, Weymouth.

Bless'd land! as he touch'd thee, he sank on his

* All men are born free and equal .- Jefferson.

THE DEATH OF BONAPARTE AT ST. HE LENA. TRANSLATED FROM DE LAMARTINE. High on a rock lashed by the plaintive wave,

From far the mariner discerns a grave,
Time has not yet the narrow stone defaced.; But thorns and ivy have their tendrils bound, Beneath the verdant covering woven round, A broken sceptre's traced.

Here lies-without a name his relies rest. But 'tis in characters of blood impressed On every conquered region of the world, On bronze and marble, on each bosom brave, And on the heart of every trembling slave Beneath his chariot hurled

Three little steps may measure the low mound, And not a murmur from the grave resound; The warrior may be spurned by rival's feet; Insects may buzz around that lofty brow; For his imperial shade hears only now The surge unceasing beat. Proudly disdaining what the world admired,

Dominion only his stern soul required;
All obstacles, all foes his might o'ercame; Straight to the goal, swift as the winged dart Flew his command through a friend's warm And reached its deadly aim. Never to cheer him was the banquet spread,

Nor wine all crimson in the goblet shed : Streams of another purple pleased his eye; Fixed as the soldier watching braced in arms, He had no smiles for gentle beauty's charms, Nor for her tears a sigh.

His joys were clang of arms, the battle-peal, The flash of morning on the polished steel; His hand alone caressed his war-horse fleet, Whitst like a wind the white descending man Furrowed the bloody dust, and all the slain Lay crushed beneath his feet.

To be the thought and life of a whole age : To blunt the poignard-enmity assuage-To shake, and then establish tottering state; And by the lightning his own cannons pour, To win the game of empires o'er and o'er,-Proud dream !- resplendent fate !

'Tis said that in his last long dying moan, Before eternity subdued alone, A troubled glance did up to Heaven ascend That mercy's sign had touched the scornful man, That his proud life a holy name began, Began-but dared not end !

Complete the word !- pronounce the sacred Name ; Our deeds and heroes are not weighed the same. God pardons or condemns, He crowns, He reigns Speak without dread,-He comprehends thy thought Tyrants or slaves each to account are brought For sceptres, or for chains !

> From the Knickerbocker. JESUS.

BY REV. TREODORE PAREER.

Jesus, there is no dearer name than thine, Which Time has blazoned on his ample scroll : No wreaths nor garlands over did entwine So fair a Temple, or so vast a Soul. Ay, every angel set his comely seal Upon thy brow, and gave each human grace, In a sweet copy Heaven to reveal, And stamp perfection on a mortal face. Once on the earth, before dull mortal eyes, Which could not half thy shored radiance see, (E'en as the emmet cannot rend the skies,) For our weak orbs reach not Immensity, Once on the earth wast Tuov a living shrine, Where shone the Good, the Lovely, the Divine.

The following exquisite little gem of poetry was written for a recant celebration in Boston, by M. H. WETHERBEE, a hard-working stone-cutter:

God' spirit smiles in flowers. And in soft summer showers He sends his love. Each dew-drop speaks His praise, And bubbling fount displays, In all their lucid rays, Light from above

The tiny waves that creep Along the ravines steep, Obey His nod. The golden orb of day, And ocean's crested spray. To Him due homage pay,

Creation's God

Thus Friendship wears its bloom, And smiles beyond the tomb In its own light. O may that Lore be ours. Which guides life's darkest ours Cheering like smiling flowers Hope's deepest night.

* TEMPERANCE

Hail Temperance, divinely fair! How precious all thy blessings are; How rich, and yet how free! Sure all the world will soon thee love, And prize thy blessings far above The treasures of the sea.

REFORM.

For the Liberator. New Society. WILLIAM LLOYD GARRISON:

The only great institutional change over effecte brute force. The oppressed opposed a phyical-force resistance to a physical-force tyranny. It was a contest of flesh and blood with flesh and blood-a collision of matter with matter. Such may be again the

course of effecting reform by moral and intellectual means is more trustingly expected.

It is now known that every thing which is false in American institutions, every thing in American government which is at anmity with religious peace, sacial unity and personal freedom, is a direct consethe necessity to shed blood. Notwithstanding the large by the infinite Giver. To sport with life is demon to do, as to mingle passion where religion and reason protest against the act of taking human life. alone had to decide. They mixed up anger and revenge with what was at first a pure inbreathing of Divine Love, and ultimately, mistaking their own for the providential will, defeated, so far as they could, the grand aim of the revolution. The setting aside man government, and the reassembling of scattered humanity to be governed by God as the sole King and Governor, was the true end of the revolution. The patriots and constitution-makers of that period saw but dimly the end, and, instead of leaving their successors free from the prescriptions of human coercion, these find themselves bound by a compact which it is criminal not to violate, and parties to a government which has fraud written on its forehead, and the will to shed blood oozing out at every pore The great defect of the revolution has become

zeal and faithfulness it is reasonable to hope that no such abuse will be made of the occasions for reform that are now offered. Their task is precisely the same as that which was assigned to their fathers. The duty of reformers is, indeed, the same at all times, and in all countries. They are commanded to deny and repudiate all human government, and invited to obey only the instinct of Good which is within, and never, except, perhaps, in the case of the most abandoned, deserts them. That men have not been obedient in this matter is, alas, too true-that they may and sometimes will be faithful to the love-monition all prophecy, scriptured and living, warrant us in believing. There is no necessity, but what they themselves create, for the poverty-stricken millions of Great Britain continuing under the domination of a cruel and selfish aristocracy. The people of France and of continental European countries have no need. save what springs from untamed passions, to be every now and again at drawn daggers with their rulers, and continually failing in their attempts to overthrow bad Let us submit ourselves, unreservedly, to the Spirit's government. Nor is there any other cause for public wrong in America.

The people of the United States occupy a position which those of no other country, perhaps, have reached. They stand, it is believed, in different and superior relations, individually and collectively, to the people of any other country. Their revolution sprung, as do all reformatory revolutions, from enlarged Being, and their institutions are, therefore, so far less obstructive than those of the country from which they separated. There is then here, unless the people are deteriorated, abundant elements for progress, and a field of action comparatively free from those ob-stacles which so impede reform elsewhere. If the them the big hearts and bursting life of their sires but just-departed, there is no hope for them, and but little for humanity elsewhere. But such, we are assured, is not the fact, nay, is the very reverse of the fact. The checks and impediments every now and again thrown with giant force in the way of those who would heedlessly drag the nation into the old ruts of political error, the sudden arrestation, by the strong popular arm, under the guidance of common sense, of schemes for class or sectarian elevation, the imme diate and complete withdrawal of popular favor from individuals when the lack of integrity or devotion becomes apparent in the favored, the rapid extension of really liberal and humane views, and the progress of the people in the rectification of personal errors application of the above terms, have been led to make an inquiry into their meaning. For sometime spirit which, at first, actuated their fathers, actuates the doctrine and discussion was confined to the also them. The Good spirit in which the people are, and the accident of a freer Constitution, (for to the living that Constitution is but an accident,) offer a guarantee of something to be done for men and for

ples, and by coercion is maintained in existence. To compel by physical force, to obtain conformity by rewards, and deter from innovation by punishment is descriptive of its action. To enforce at the South a labor which degrades, it uses the whip, and for the same end at the North enacts laws of trespass and property. Its laws are maintained at home by functionaries whose executors are jailors and hangmen, and abroad and on the high seas, it has agents to threaten and armaments to strike whenever passion impels to the one or the other. The fabric of political order in this country stands on the assumption that blows may be struck, that blood may be shed. that life may be sacrificed. The government is in the practice of shedding blood. It is, habitually, a mankilling government. The command to do no murder is disobeyed by it, the injunction to love our brethren disregarded. Such a government, so standing and so acting, must be deposed, at all hazards. It is, in fact, being deposed. The laborer is beginning to find in it the embodiment of all which renders his labor oppressive and unproductive, and its results in-The philanthropist more than suspects it to be a disuniting influence, separating man from man, and arraying them against each other, instead of helping to bind all of the human family in one holy broth-

The fact is palpable enough, that there exists a par

Are you fully cognizant that the public or political wrong doing is but a representation of the vices of the individuals who compose the nation? and,

How far do you abstain, and counsel to abst from Being and Doing that which you condemn in the government?

To the clear-sighted, conscientious and peace-loving persons of whom this party is constituted, it is unnec-They hold that there is no hope of salvation for those who are without the pale of the Church. They denounce the reformation, and look forward with essary to re-urge in any general statement the nature of the connexion which subsists between national and individual acts and character-that the former is, in fact, in no case better or worse than the latter; but fact, in no case better or worse than the latter; but they will not, it is presumed, regard as superfluous an the Church has an authority above that of the State and the Sovereign and the Senate are bound to sub-mit to the dictum of the Church. They lay but litattempt to point out the hidden link by which many, if not most of them are bound to the government, contribute to its numerous offences, and become really gelical clergy in the Establishment regard as essen-tial to salvation. They attach much greater impor-tance to the writings of the Fathers than to the narresponsible for its criminality.

No one who has attended to the minute and almost

imperceptible changes which mark our progress from one state of being to another, will deny that great re sults, if they come at all, must come from apparently trifling causes. Our ultimate complete withdrawal from good, so far as it can be complete, is preceded, at first, by the smallest possible aberration of feeling a this country was made through the agency of and thought, and, in returning to the path of duty, the sen: ations which are of an opposite character are, no doubt, also, at first, as indefinite and inappreciable. As we advance, however, we become more sensible of the spirit which is in us, and our actions more pal fact with respect to other countries, to France, for example, or England, but from America the better consequent redemption. It is then that we are it that position of Being when we may declare from the intimate cause what ultimate effects proceed, or trace these back to their root.

Now all acts have their measure and significance in the spirit which produces them. They are either quence of the error, the crime which was committed good or evil; and as they are one or the other, tend by the actors in the revolution of opposing force to to the conservation of life or to its subversion. The force, of seeking moral ends by immoral means, of most perfect gift of God is life and its attributes. Life consenting to a course which might and did involve is, therefore, to be held sacred, and as revocable only measure of virtue which must be conceded to these acal; to respect and hallow it a simple if not the simmen, they were so regardless of duty, or so ignorant of plest and first duty, to an infraction of which there the real nature of that which they were permitted should not be the remotest idea of approaching. We we the right to take life at all? Is not the spirit which impels us to take the life of an inferior anima that which prompts us to homicide? If we re frained from the apparently lesser sin, should we eve commit the greater? Is it not, in brief, because of our violation of this great law towards the inferior crea-tion, that we sink to the fearful state of human butchery? We will venture to answer this question affirmative ly, and to maintain that by no other course than that abstaining from taking the lives of the inferior ani mals, shall we ever bring to an end the horrible scene of national war, or the not less revolting one of people solemnly binding each other to punish with death individuals who violate their necessarily imper fect, and sooner or later to become obsolute laws. So ciety arrogates the right to take human life, and the foundation for this master-sin, the root out of which i known to those who are, at the present crisis, the chief expositors of the reform idea, and from their our public places can be clean, and the national char acter without reproach, we must dry up the red stain on our hearths, sheath the murderous knife, now s frequently employed, almost in sheer wantonness, and learn to be content with that provision which the all-wise and bounteons Provider prepares for us. O such provision there is abundance. Nature need not be outraged that man may live. The earth teems with vegetable productions, which we reject, preferring to wallow in filth, and feed on corruption. What ought to have resulted from such perversity, if not an accu mulation of evil, which should, by its very enormity, frighten us back to virtue? Some such result has in deed taken place.

Scarcely is hushed the din of a war which had nearly half the globe for its theatre and millions of human beings for its victims, than the better feelings of our nature assert most powerfully their supremacy, and we resolve to become, and are purer and more truthloving. Most auspicious, indeed, is the present period regenerative influence, now so potently operating, and the latter half of the 19th century will be a memorable for good as that portion of it which is already spent has been prolific of evil. Too long has the world been a field of carnage, and man the vic tim. Let us detect, if we may, the causes of his mis ery. Something has been done to clear the head. Le us have clensed, also, the heart. Let us have good feeling along with right thinking,-humanity along with intellectual charity. If the butcher be disarme of his knife, the soldier cannot long retain his sword, -if we can rid the kitchen of its horrors and keep our tables free from the mangled corse, private and public manslaying will soon become absolute, and in place of the division, good fellowship and mapped ness may be 'found wherever human beings are co gregated together.

SAMUEL BOWER. Leominster, Aug. 9th, 1843.

MISCELLANY. Pusevism.

We take the following from the Boston Trans the editor of which is an Episcopalian:

What is Puseyism? What is a Puseyite? The are questions we are frequently asked by many per-sons of good sense, too, who take little interest in sectarian controversy, but who, from the frequent application of the above terms, have been led to mother country, but symptoms—strong ones, too,—having lately been discovered in our Churches at the South, a lively curiosity has been excited in various quarters, and fresh desire felt to be informed as to the troubles of the Church, which seem to have man. We ourselves, the denizens of this noble country, will be the better of that spirit, and mankind ought to be and shall be benefitted by a reflective participation.

The government of the United States, like that of every other country, is founded on coercive principations. As the troubles of the Church, which seem to have developed themselves under the nomenclature of Puscyism. An interest, amounting almost to intensity, being now manifested on this subject, we give below a brief statement of the circumstances under which it originated in England, and the position it is positive existence is so uncertain, that we deem it have down to be the troubles of the Church, which seem to have developed themselves under the nomenclature of Puscyism. An interest, amounting almost to intensity, being now manifested on this subject, we give below a brief statement of the circumstances under which it originated in England, and the position it is positive existence is so uncertain, that we deem it hazardous at present to venture any remarks upon it In the year 1833, the late Rev. Dr. Rose, of King's College, the Rev. Mr. Perceval, Dr. Pusey, and tw or three other clergymen, met in the house of the first named gentleman, when, talking over the progress of Dissent and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any for-mal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred. The cel-ebrated 'Tracts for the Times' had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices, varying according to the quantity of matter, from twopence to sixpence. The tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of a special sacredness of character, the new class of opinions made rapid progress among them. Every successive tract became bolder and bolder in its tone, and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 80, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority, and put an erhood, whilst the truly religious man or woman, convinced that it is a concentration of every thing that is evil in the land, has already withdrawn from it his support, and is bent on its downfall.

Popisn principles, that the Bisnop of Oxford left called upon to interpose his authority, and put an end to the further publication of the tracts. The last of the sories, No. 90, created a deep sensation, it his support, and is bent on its downfall. the Church of Rome. The doctrines now held by ty to whom the government is a wrong and an oppression, and who condemn it chiefly from high moral and refigious considerations. Of this party it may, perhaps, without impropriety, be asked,

Are you fully cognizant that the public or political special importance, is the assumption that all the clergy of the Church of England, in common with the Church of Rome, have descended in a direct line from the Apostles. This is what is called apo line from the Apostics. This is what is called apos-tolical succession. They also maintain, that all children, baptized by the established clergy, are re-

generated when the water is sprinkled upon them; but they refuse to recognize the baptism of the min-isters of other denominations, as baptism at all.

eager desire to a union between the Church of Eng-

tle stress on those doctrinal matters which

the apostles. They hold, indeed, that the scriptures ought not to be read at all by the laity, unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer. They virtually reject the atonement, and set aside as fanaticism what is regarded by other parties as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and wine in the sacrament are converted, and consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of the atonement of Christ on the cross. It is for maintaining these two latter points, in the cathedral of Oxford recently, that Dr. Pusey has been convicted of Popish heresy by a board of divines, and sentenced by the Vice-Chancellor to two years' prohibition from preaching within the precincts of the university.

TINS.

Sub-Marine Explosion.—The grand sub-marine explosion took place yesteday afternoon according to announcement, outside of Castle Garden, in the presence of about 3000 spectators inside, while the Battery located sub-marine navigator) spect of about 3000 spectators inside, while the Battery located was most densely throughd. The exhibition was, however, attended with some delay, which was caused by the following circumstance. When Mr. Taylor (the sub-marine navigator) got on board the sluop to set the rocket in the exploding apparatus, the swell of the river produced by a steamore, passing close by, unset preparatus, attached it to the keel of the vessel. The power was then applied and the sloop blown into thousands of fragments. The experiment was quite successful.—X. Y. Tribune. ratives of the inspired evangelists and the epistles of the apostles. They hold, indeed, that the scriptures ought not to be read at all by the laity, unless acyears' prohibition from preaching within the pre-cincts of the university.

An Extract. A Fact.

They are the most ungrateful beings in the world." A lady in England, about the year 1832, had left her, by a relative, a small legacy in the island of Antigua. It consisted of ten slaves, to be divided her, by a relative, a small legacy in the island of Antigua. It consisted of ten slaves, to be divided between herself and her brother, who was the overseer of a large plantation in the island. Her share render himself up to justice. He left for Utica on Friday morning.

seer of a large plantation in the island. Her share consisted of a man, two women, and two children.

Many would have said, 'Now I have an addition to my property!' But this good woman heard only the voice of God in this bequest, saying, 'Here are five of my poor. I have sent them to you that you may deliver them from the hand of the oppressor. Her resolution was instantly taken; ao double, no thoughts of wealth or inheritance clouded her vision; but how shall she proceed? Shall she trust her brother? Alas! she knew him too well. To hire an agent, here means were not sufficient, and she took the heroic resolution that she would be herself the instrument of their deliverance. With her babe in her arms, she crossed the ocean at an inclement season of the year, and arrived at Antigua only to the control of a brother, and the sneers and season of the year, and arrived at Anugua only to meet the reproaches of a brother, and the sacers and insults of almost the whole population. They told her of dangers and fears, but she went calmly on. They could not prevent her purpose, and the libera-ted slaves poured out their blessings and thanks amid tears of gratitude and joy.

About six months after this event, a young mis-ing the statement of the sta

amid tears of gratitude and joy.

About six months after this event, a young missionary was about returning to England for his health, and was desirous of taking with him some preserves, shells, &c., as presents to his friends. They happened to be very scarce at that time: at last, he heard of two women who had a vary fine stock. He went to their hut, and they willingly displayed their little store. 'Well, now,' said he, 'name your price.' 'We no want to sell them, massa,' was the reply. 'Why? I will give a large price for them, as I must sail to-morrow.' Still the reply was, 'We cannot sell them, massa.' His curiosity was excited, and when they could no longer with courtesy refuse to give a reason, they said, with a pathos and sweetness which thrilled the young man's heart, 'You no hear about our good missis, massa; how she came over the great sea, with her little picaninny in her arms, and all to make us free: and how all the buckra massas and her brother mad with her 'bout arms, and all to make us free: and how all the buckra massas and her brother mad with her 'bout we: and you think we ever forget her? No! massa, never. And so we getting these things, massa, to send to our kind missis!'

Oh! why will not mankind learn that love wins to compel?

From the Vermont Telegraph. Terrible Effect of Sabbath-Breaking.

By statements recently made to us by a gentlemater Massachusetts, who derived his information a from Massachusetts, who derived his information at Fall River, it appears that the whole terrible calami-ty that has recently fallen upon that village, was the result of Sabbath-breaking. The fire was kindled by some idle boys, who were amusing themselves with India crackers. But this is not all. The mills there India crackers. But this is not all. The mills there were furnished with hose, attached to force pumps, operated by the machinery of the mills, by which water, in any quantity, could be thrown upon any part of the village, at a moment's warning; and the fire when first discovered could have been extinguished with perfect case. But the ponds were drawn off, so that the machinery could not be put in motion. This fact has been publicly stated, but it has not been publicly stated, but it has not been publicly stated to us, was, one of the companies wished to make some additional excavations in the bed of the pond; and, as they could not afford to have the mills stand still on a week day, the pond was drawn off to afford them an opportunity to do it on the Saboff to afford them an opportunity to do it on the Sab-in blasting rocks, at the time the fire was discovered in blasting rocks, at the time the fire was discovered. But the innocent suffer with the guilty—and therefore we hope the fountains of public sympathy will not be dried up; but the event has taught a lesson, by which it is hoped that Sabbath-breakers there and elsewhere will be profited.—Washingtonian Jour.

Here we have it—a powerful argument against Sabbath-breaking! The editor of this Journal, and the author of this consummate logic, is the Rev. Thomas Adams of Portland, Me. I would not now Thomas Adams of Portland, Me. I would not now have noticed this argument, had I not frequently seen the same process of reasoning adopted by other editors, and contributors to different journals. The same playing with the 'India crackers' on any other day of the week, and in the same manner, would have started the fire the same as on that day; and had that company drawn off the water, so as to except the rocks when the boys played with the same as well as the rocks when the boys played with the same as the rocks. cavate the rocks, when the boys played with the crackers, the engines could not have worked, and, consequently, the fire would have destroyed the roperty; and, according to this editor's argument. drawing off of the water, and the playing the crackers, would have been a violation day, instead of the fire being a natural effect following a natural cause. For the purpose of showing the fallaby of such reasoning, I will copy another account of an occurrence that took place on the Sabbath, in June last. It was truly a startling one. Death by Lightning.—The Milton Register, of last saturday, relates the following very affecting inci-

dent;
A few miles from Williamsport, Lycoming county. A rew miles from Williamsport, Lycoming county, a family, consisting of a father and mother, and four children, were engaged in family devotion on the Sunday evening preceding. The father and mother were both killed by lightning, while the four children were preserved unharmed.—U. S. Gaz.

Here, according to the first logical deductions, it is a violation of the Sabbath for a man to pray on that day! Can you get away from that, Mr. Adams? I read an account last year of two ministers in Connecticut, I think, being prostrated by lightning, on the Sabbath, while engaged in administering the scerament of the Lord's Supper. Was this a violation of the Sabbath? I have read quite a number of accounts of ministers losing their lives from the effect of lightning ruley affection of the from the effect of lightning, palsy, affection of the heart, &c. while standing in their pulpits on the Sabbath, engaged in instructing their congregations on religious subjects. I have also seen several accounts of meeting houses being struck by lightning on the Sabbath, while ministers and people were assembled for religious instruction and devotion. Also accounts of houses being shurners votion. Also accounts of houses being burnt on that day, from fire having been kindled in stoves or fireplaces, and thence communicating to the build-ings themselves. Now, ye logical reasoners, just carry out your profound arguments and deductions, and see whether you can find a child of six years of age, and of common sense, that cannot, when the question is clearly stated to them, explode the whole in five minutes

MUNIFICENT DONATION. William Appleton, Esq. of Boston, has recently given the sum of ten thousand dollars towards the erection of an Episcopal Missionary Chapel, in our city.-Boston paper. Missionary Chapel! Where is Boston? Who lives there? Missionary Chapel, with her hundred meeting-houses, which are one-half empty every Sabbath! We have no doubt but there are thousands in the city of Boston who need the labors of a missionary as much as the inhabitants of the South Sea Islands; but it tells a poor story for the scores of ministers already there; the men with their salaries of thousands of dollars per annum, who are shut up in the cloisters till almost night-fall, when they may be seen knocking at the palace-gates of the rich, lolling upon the couches of the pleasure-loving world, or drinking their wine or tea with what are termed ladies and gentlemen, but who, from year to year, have no more thought for the poor and des-titute, than though all lived as they do. One of the evidences of Christ's appearance on the earth was, not that gospel—how many emigrants come to this country, sick and destitute, who live unknown in some cellar or garret, in the heart of our populous cities, who never see a gospel minister, or hear a christian prayer—who go down to their graves unnoticed and unwept? We repeat, it tells a poor story for the Christianity of Boston, that they must have missionaries; but they are, nevertheless, necessary.—Practical Christian.

ITEMS.

Methodist preacher of the Oneida Conference, has been arrested at Gates. N. Y. for forging two notes on one of the banks of Utica for \$1400. About \$1000 of the money had been paid to his creditors, and the remaining 409 expended in lottery tickets, by means of which he hoped to obtain sufficient funds to cancel the notes when due. In his trunk were found some thirty or

A New Prophet.—Millerism and Mormonism have ceased to excite 'the million,' and are now only listened to by the more samptine followers of Mr. Miller and the Prophet Joe. We read, however, of a Bishop who hus just made his appearance in company with his wife, in our neighborhood, and both man and wife have been preaching new doctrines in the streets. The Springfield Republican states, they profess to be Christian Israellites, and preach of the speedy ingathering of the Jaws, and the second advent and personal reign of Christ on earth. Margaret is the greatest of the two, at least in bodily shape. In one of her harangues, she argued that Adam, in eating the forbidden fruit, was a greater sinner than Eve, as when the old serpent offered it to Eve, she objected, and was with difficulty overcome; but Adam took the fruit from Eve without making a single objection! Another wise idea offered by the man was, that the six water pots at the marriage at Cana of Galifee, refer to A New Prophet .- Millerism and Mormonism hav other wise idea offered by the man was, that the six water pots at the marriage at Cana of Galilee, refer to the six thousand years which the world is to last before the Millennium comes!

Ran away With.—During the prevalence of a strong easterly wind last night, a person by the name of Ar dross, who was formerly master of the schr. Jesse Smith, in connection with some 18 or 20 others, forci Smith, in connection with some 18 or 20 others, forcibly took possession of that vessel and ran off with her.

It was about midnight when the gang came on board, and while Capt. Grosdevant, the present master went up towr. to procure assistance, the vessel made sail.

After passing the pier, the old crew were sent on shore in the small boat, when the runnways made off for the Upper Lakes.

Upper Lakes.

The schooner was recently purchased by Mr. J. G. Brown, who was not aware of any legal claim existing against her.—Jour. Com.

Mr. Roswell Field, of the New-England House i this city, while at Bloomfield a few days ago, was at-tacked by a bull (which we believe he owns) and so much injured that his life was considered in imminent much injured that his life was considered in imminent danger. The animal, we understand, knocked him down and placed his knees upon his breast, and it was with the greatest effort that he was got off. Mr. F. has not yet been brought home, but is recovering.—
Hartford Courant.

An Escape.—Two ladies in a waggon, were descending a hill between Pittsfield and the Shakers Village, a few days since, when the horse, in meeting a team, sprang from the road, and the ladies and all, were precipitated down a steep declivity by the road side, a distance of thirty-five feet. One of the ladies was scriously injured, the horse badly bruised, and the wagen broken in piece. The Eagle justly adds, that the gan broken in pieces. The Eagle justly adds, that the town ought to repair the road. A railing in such places, is generally economy in the end. Distress among Moneyed Men.—A London letter of

continent, not to present balances of trade, but to large repayments of loans, which the conjinential merchants do not find it necessary longer to relieve. As to money it says, 'loans may be obtained on English stocks for almost nothing, and discounts of commercial

Suicide.—Mr. Moses Morse, of Cheshire, Conn. an industrious farmer, committed suicide, on the 17th inst. by hanging himself to his barn. Cause supposed to be over excitement on account of the worthlessness of a bond for property.

Hail-stones of the size of a hen's egg were picked up in the streets of Detroit, Mich, after a violent storm on the 9th. The same storm visited Maumee City, Ohio, spreading devastation and ruin in its course. The windows on the west side of the buildings were broken in, gardens destroyed, fruit mater ally injured, and crops of all kinds greatly damaged. Beath of the Rev. Dr. Richards .- The venerable James Richards D. D. President of the Auburn The-

ological Seminary, died at his residence in the village of Auburn, on Wednesday, the 2n inst. in the 79th year of his age. The New-York Brother Jonathan, edited by John

Neal, says, we fear with too much truth

Qur country, like that of England, is overrun with beople who are not so much office-seekers as office beggars. They are, of a truth, all things to all men. They put themselves up for sale in the market-place, and they are not ashamed to go about with a label upon their foreboads, the moment a change is threatened in high places, which amounts to an offer of themselves, body and soul to the highest bidder.'

Fight in a Court House .- A few minutes after the Fight in a Court House.—A few minutes after the Washington City Court adjourned on Friday, (says the Capitol) a fracas took place between James Hoban Esq. one of Mr. Dowden's counsel, and Wm. Thompson, a Justice of Peace. The cause was understood to be as follows: a letter appeared in a New-York paper of Monday last, reflecting upon Mr. Hoban, for his speech in favor of his client. Mr. H. supposed that Mr. T. was the author and spoke to him about it. rimination brought recrimination, until finally they ame to blows. How it was settled, is not told.

Frost in July .- We understand there was a frost i some parts of this county on the 21st of July. In Austinburgh it was cold enough to kill buckwheat,—Ash-Good .- One of our exchanges asks, 'Why is hicken-pie like a gunsmith's shop: Because it contains foul in pieces.

DIED-In Walpole, on Monday morning, July

DIED—In Walpole, on Monday morning, July 17th, at the residence of her son-in-law, Mr. Lawson D. Gray, Mrs. Saram Wardsworth, in the 64th year of her age. In her sudden death, her daughter, an only child, has lost a kind and tender parent; one who taught her from infancy to fear the Lord, and a large circle of friends and acquaintance who deeply mourn her loss. She long telt and took a deep interest in the cause of the suffering slave, and united her prayers and aims together for his speedy emancipation. And the cause of temperance, too, shared largely in her warmest prayers, and exhortations, and alms; and the cause of moral purity, and, in fact all, most all-the reforms of the day shared her sympathy. She was a strong believer in the Advent nigh, (though not this year in particular), and often, when speaking of that stupendous event, would her countenance light up with a holy joy, talking of the blessedness and glory that would be revealed to all that truly love the Saviour, and are looking for his glorious appearing. She has long adorned her profession by a well-ordered life and godly conversation, and it may be truly said of her, that she was a blessing to all around her; her's was like the path of the upright, that shineth brighter and brighter, unto the perfect day. In her last moments, before reason left its throne, and while her life was fast receding, she seemed to be filled with the Holy Ghost—her mind seemed already in Heaven. She prayed for all, and exhorted with that fervancy of spirit and animation seldom witnessed by those who surrounded her dying bed, until her that fervancy of spirit and animation seldom witness by those who surrounded her dying bed, until he by those who surrounded her dying bed, until he ce was silent in the chill of de that the poor had the gospel preached to them; and how many are there, even in our midst, who have where her flesh will rest in hope until the morning of the glorious resurrectio

Then, when Gabriel's trump shall sound,
To bid the dead arise,
And call the nations under ground,
Triumphant to the skies;
Her flesh, in full immortal bloom, Will rise at that sweet voice;
And shout long victory o'er the tomb,
And in her Lord rejoice. [Communication of the communication of th

DENTAL SURGER Dr. S. BRAMHALL, Surgeon Denia

RESPECTFULLY informs the citizens of he RESPECTFULLY informs the citizens of he and strangers visiting the city, who may need of the operations of a Dentist, that he found at his office, corner of Washington-tues La Grange Place, where all operations on the necessary either for beauty or preservation has necessary either for beauty or preservation and fill formed upon scientific and philosophical passes Particular attention paid to cleaning and fill and the country of the coun

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Boston, June 8, 1842. Address to the Slaves!

THE Address of the New-England Anti-St Convention to the Slaves of the United is with an Address to President Tyler; adopted it cuil Hall, May 31, 1843; just published, in a pamphlet, by Oliver Johnson, and for sale at 25 hill. Price 6 cents single; 50 cents per dozen;

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GEO. CRAGIN, General Aps for the Perfectionist Publication

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